orpse is borne ye weep, lov. ep, or at the my bodyandful of dust ed; now rests ow, ye loved eavenly peace ouls. But regrave of your pray there, we neavenly gifts e his hand as your old paday will he

What may ke the mingled lute notes, they at through the n the other side t note, and yet What may it

which from imanother.

heme of eternal orm moves about

; and then tell

called from the ish comparison. thou knowest it wast no longer garden. As the to its cultivation.

plants, and their were many trees nany flowers; yet yself planted and ame under my ins bright green, and rew thriftily, thea t seems to me, that this heavenly garhither quietly, and

can see that every He casts around riendly glance, and reation here. My felt within me only now a tempest is lizzy; heaven with sight; I see Him gain to this heart; higher blessedness. to approach Him. own to me, though e. Now He turns s. He appears to isten with tears of ain myself. I must to Him, that I love before. He raises hands a mark, and forth? Yes, those hands. He blesses his blessing. Now now know I that this

R SCHOOL. s customs in society school at too early into a school room nce that there is a humanity in parents. school; to gratify ity, they are willing e of the child; and s going on at school, e no visits there me, and less elastic d for exercise and have no power, beightly made, and ino as the child's enerlants are given to to sustain the child; and its nervous syssinking constitution s carried on-a systo an early grave, or nergies, if perchance have ended.

f parents will only the child must have e opportunity to encharacterize that pevital energy for the It should not, therelegitimate office, for unnatural stimulus to meet the exigencies

by its care of human n of education must ends to shorten life, ith pain and anguish. can be marked only n of mature persons rsons possessing well require a premature t with too many evil d by any enlightened s the school. Then mental labor enough reached maturity as health, to delay

ld shall have acquire ax the powers of the valuable information the unfolds her pages truths ever contemof forms, each of the admiring learner ved, and the mind is estrained intercourse Teacher's Advocate.

who undertake the risk and solely for the benefit of our thout receiving any fee or re the profits that accrue, after publishing, are paid to the shire, Providence and Ver-

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Vol. XVIII. A. STEVENS, EDITOR.

For the Herald and Journal.

"O COME, COME AWAY."

Tune-" O come, come away."

O come, come away; the Savior now is calling,

Those charms that should engross thy care ?

Earth's pleasures cannot long endure;

What gloom disturbs sin's onward view.

Nor free thy soul from guilt and sin;

O come, come away.

How oft has conscience bid thee go,

When aid thy trembling spirit needs;

They cannot help thy stricken heart,

In Christ is life, and health, and hope;

But still excuse, thy soulless foe,

Augments thy hopeless wo,

O come, come away.

Nor ease it of its guilty smart,

O come, come away.

O come, come away.

In Christ is righteousness,

\_\_\_\_, Mass, Oct. 23.

O come, come away.

No longer let thy doubts distress.

Nor fear thy every plea to press;

Nor solid bliss impart,-

O come, sinner, come-thy fond delights abandon,

O come, sinner, come-excuses will not save thee,

O come, sinner, come-thy worldly friends must fail thee,

O come, sinner, come-though sinful, faint, and dying,

For the Herald and Journal.

METHODISM IN MAINE.

AN ESSAY READ BEFORE THE BANGOR DIST.

MIN. ASSOCIATION.

Dear brethren, I regret that it is not in my

ect assigned me, as I could wish, as I have not

access at present to any authentic history which

will answer my inquiries.

The most I can do will be to give such facts

It appears that Methodism commenced nearly

This year it appears that Jesse Lee made an

excursion through the length and breadth of

Maine, where there were any thing like roads

The next year he made a similar excursion,

On this visit he spent considerable time on the

Penobscot, where I shall commence the particu-

lars of my history.

Father Lee found two church members only

in all this region, viz. Abner Curtis, and wife, of

Bucksport, who came here from the British

Province. The people however, requested to be

supplied by a regular Methodist Itinerant. Conse-

quently, on the return of Father Lee to the New

London Conference, which set in July, 1795, he

procured the appointment of Rev. Joshua Hall.

more. This extensive country he travelled with-

out roads, bridges, or ferries, until the following

June, when he was removed to Readfield Dur-

ing this period there was considerable revival on

his circuit, and shortly before he left he received

The above named meeting was held in a barn

in Hampden, in May or June, 1796. His imme-

diate successors in office were Phillip Wager, in

1796, Peter Jane, in 1797, T. Merritt, and E

name. Br. Mudge is the oldest native preacher

in New England; he spent some 20 years in

labors and usefulness were very abundant. He

is still alive and in the work, and is a good ex-

ample for many much younger than himself, for

zeal, and untiring labors in the cause of his di-

in 1812 and '13, there were three circuits in this

section of the Province of Maine, viz., Penobscot,

which extended from Orland to " Down East,"

and embraced the whole of the Baggadoose

Orrington, which was my circuit, extended from

Orland to Hemlock stream, now Argile, which

was nearly the upper settlement on the river.

The names of Curtis, Kenny, and Hinks, in

Bucksport; of Fowler, and Nickerson, in Orring-

ton, and of Marsh, Jameson, and Colburn, in

Orono, will long fill a prominent place in the his-

Hampden circuit lay on the west side of the

river, and extended indefinitely over a large

tract of country. Suffice it to say that Metho-

dism has held a controling influence in nearly

every town on the river, to this day. Bangor,

The first class ever formed in Maine was in

Monmouth, in 1795; another in Vienna, I believe,

was formed the same week. Near this time also,

the first class was formed in Portland; all under

Of the class in Monmouth, the last membe

died a short time since, Rev. Daniel Smith. Of

the other members of these first classes it is be-

lieved that no member is now alive, except sister Curtis, of Bucksport, the old English pioneer.

There was regular preaching in this part of

was dedicated to the worship of Almighty God

by Father Lee, when the frame only was raised,

The second house for worship, built by the

Methodists, was in Monmouth, the same year as

above. Here Methodism took deep root and has

taken precedence of all other isms, to this day.

in Portland simultaneously with the above men-

tioned places, but here it found opposition with which to contend, that did not assail it in other

Father Lee, on his first coming to Portland.

was hailed as a great and good man, but when the fact came out that he was a Methodist, every

meeting-house was closed against him, which

We have already said that a class was formed

raised to the power and grace of God.

with not a board or shingle on it.

tory of Methodism in this region.

alone, I believe is an exception.

the administration of Jesse Lee.

country, then so called.

When I was first stationed on the Penobscot.

Orrington, as a local preacher, where both

the upper white settlement on the River. · Br. Hall's extensive circuit embraced a mem-

and began to lay his plans for all that has subse-

simultaneously in Portland, Kennebec, and Pe-

as have come under my own observation.

nobscot, about the year 1794.

quently followed.

power to give as direct information on the sub-

His voice of mercy hear, I pray,

O come, come away.

Then are for Him declare ...

O come, come away.

O come, come away.

O come, come away.

What ruin must ensue,-

What pains all sinful joys pursue,

Has He, the fairest of the fair,

a few years. Twice, Methodism was routed and Bacon in Nat. Preacher. nearly driven from the pleasant village of Saco, and nearly annihilated -once after it was made a regular station. But the tide has now turned, CHILDHOOD AND YOUTH OF MARTIN and in no part of our State is Methodism more pros-

perous than in those counties.

Father Asbury's first visit to Maine, and the first Annual Conference ever held in our State was in August, 1799-49 years ago. Said Conference was held at Readfield, where father to retain a Latin Bible, but after his ordination Asbury says ten preachers met at this Conference. It will be recollected that this was our The older monks would not allow him to purwhole New England strength. It was the New sue his studies in peace. He was consigned to England Conference, and ten strong. The second Conference in Maine was held in a private sweep the halls, to ring the bell, to go round the chamber in Sewal Prescott's house, in Monmouth.
Said Conference was held four years after the one above named, in 1802; fifteen preachers

"The new brother (said the careful fathpresent. Increase five, in four years. At this ers) can do the convent no good with his reading Conference there were ordained, Deacons, Sam. and study; let him take the sack, and go round uel Hillman, John Gove, Gilman Moody, and the city and country, and beg for us bread, meal, Joseph Baker. Elders, Comfort Smith, Epaphras Eggs, meat, fish, money, something that has substance to it." He read the Scriptures, how-

Buxton, July 15, 1804, where we learn that nine self with very little sleep, and a most abstemious deacons and two elders were ordained. A diet; a piece of dry bread and a smoked hercamp-meeting was held in connection with this ring often constituting his whole allowance of Conference, and a gracious revival was the re- food for a day. sult, of which father Asbury says, in his Journal, The more he read the apostles, the more he this Conference."

year 1814 or '15. Until about this time there jumble of nonsense as that which you call your was but little Methodist influence on the Kenne- sins?"

a par with the others. An old brother once said Lyra non Lyrascet, Lutherus non saltascet." to me, that the greatest cross he had to bear was to notify his neighbors of a Methodist meeting—such was the opposition. In Bath and Wiscasset, the state of things was little, if any, better.

such was the opposition. In Bath and Wiscasset, the state of things was little, if any, better.

But here our history changes its aspect. There was a great and glorious revival commenced in Gardiner, in the summer of 1814, which spread up and down the river, and much of which is up and down the river, and much of which is mental conflicts, began to converse with him; he mental conflicts, began to converse with him; he His circuit extended from Union to Orono, then it will continue to exert a healthful influence to he end of the world. In Gardiner and vicinity. received about one hundred into society, in a ew months, and here is the origin of Methodism in Gardiner. The work spread more gradually 40 into the society, at one time. This was the in Hallowell and Augusta, but great strength origin and commencement of Methodism on the was added to them at that time. Hallowell has long been an independent and important station. Augusta has been a hard spot to cultivate, but within a few years it has gained much strength and influence. Bath and Wiscasset are now independent stations of very considerable import-Mudge, in 1798. Their successors-I need not

> There are few places of any considerable im portance in Maine that does not now enjoy and support a stated ministry of our order. To God be all the glory, and may we take new courage and press on in the heavenly work, believing that this work and this council is of the Lord, and that it can never be overthrown. So may it be J. ATWELL.

CHANGE AND PROGRESS. What, then, are the signs which we behold, as we look around us? What are the recent changes, and the changes now in progress, which indicate a crisis near at hand? Popery as a political power-Popery as a power to oppress and persecute the gospel-has long been waning and decaying; and who would be surprised if within five years, the Bishop of Rome should even cease to have a place among the sovereignties of Europe, and should become as powerless in respect to persecution as the Bishop of New York? Mohammedism, too, considered in the light of a political persecuting power, is failing and passing away. The old empire founded by Mohammed himself more than twelve hundred years ago, which threatened for ages to extinguish the very name of Christianity—the old empire perpetuated so long under the sway of Caliph and Sultan, is held together, as it were for an hour, by external force, and at some early opportunity must fall for ever. The providence of God is causing revolutions everywhere; and the great tide of revolution dashing upon every shore, is everywhere a revolution that does not cast down some obstacle to the progress of the gospel. There is not a the state, from the time above named, but by whom I am not informed. A few years scattered the heavenly influence all through this region, and many lasting monuments have been The first Methodist meeting-house ever erected in Maine was in Readfield, about 1796, which

and forbidden to preach the gospel, even at their object of observation. own charges. One of those silenced ministers was The business of the meeting proceeded, the Richard Baxter. And as he, growing old in that strangers evinced much interest in the speeches enforced cessation from his work, reviewed his and the collection was made. The plate bearers life and chronicled his experience, he said, "My soul is much more afflicted with the thoughts of this miserable world, and more drawn out in sented them not, possibly thinking they were desire of its conversion than heretofore. I was poor immigrants who could not afford to give wont to look but little further than England in any thing, and doubtless forming this judgmen my prayers, not considering the state of the rest on the false principle to which we have adverted of the world, or if I prayed for the conversion of But the strangers were not thus to be evaluated. the Jews, that was almost all. But now as I better the man watched the return of the plate, arrested meeting-house was closed against him, which had been thrown wide open before, and he was of the Lord's prayer, there is nothing in the world, the magic power of the precious metal! The

God of Wesley and of all good men. But here they were soon prohibited this privilege by authority, and were again out of doors. But as nations of the earth. No part of my prayers discouragement formed no part of the character is so deeply serious as that for the conversion of a Methodist in those days, they again retreated of the infidel and ungodly world, that God's name to the back kitchen of the dwelling house of may be sanctified and his kingdom come, and one of their friends, and here they were inde- his will be done on earth as it is in heaven. Nor pendant. No one could drive them again. And was I ever before so sensible, what a great sin here it was, in an old back room, that the tree of Methodism was planted in Portland. For many most of the nations of the world. Could we but years Methodism struggled hard for an existence go among Tartars, Turks, and heathens, and speak in Portland, but has sustained a stated ministry their language, I should be but little troubled for from the commencement, and is now respected among the denominations generally. We here once in England, and Ireland, there being no emremark, that it has been more difficult to estab- ployment in the world so desirable in my eyes as lish Methodism in the counties of York and to labor for the winning of such miserable souls, Cumberland, than in any other part of the State. which maketh me greatly honor Mr. John Eliot, It is a notorious fact that we have done but the apostle of the Indians in New England, and little in the western part of our State until within whoever else have labored in the work."-Leonard

# LUTHER.

During his noviciate, and before he was or-

ever, as often as possible, and employed in study The third Conference in Maine was held in all the time he could command, contenting him-

"It is reported that fifty souls were converted at was dissatisfied with the religion that surrounded him. His mental distress became intense, and We perceive that Methodism has advanced there were few who could understand his feelwith an increased momentum from the begin-ning, each year giving a more favorable result than the former. This thought refers particularly to our early history. Our societies, however, were feeble, and found it difficult to com- should make out a new catalogue, and put in pete with opposing influences, until the general some down-right, genuine sins, and then Christ revivals which commenced among us about the will help you; but what can he do with such a

The University teachers still took an interest in bec River from the mouth to its source. When I was stationed on Hallowell circuit, in 1814, there was very little Methodist labor except what was included in Hallowell circuit, from Bath to Norridgeweck. My regular work was from Gard-iner to Skowhegan. I found one small class in Hallowell, one in Augusta village, and one in gaged his attention; and he also perfected himthe upper part of Augusta, and one brother the leader of the three. There was a small class in Gardiner, about on Lyra, insomuch that it was afterwards said, " St.

Still his mind was not relieved. Days and

pointed him to the clause in the creed. " I believe in the forgiveness of sins "-" not of sins general (said the monk)—the sins of David, or the sins of Hezekiah ; the devils believe so much as that ; but the forgiveness of my sins in particular. He also recommended to him the sermons of St Bernard, which he read, and found in them great instruction and comfort. The anxious question with him continually was, " How shall I escape the guilt and punishment of sin?" Said his father confessor to him one day, " What are the sins that trouble your mind so?" Luther tried to tell him. but they seemed to the priest so trilling, so foolsh, that he broke out with the impatient exclamation, " Pho, Martin, you are a fool-God is angry with you, you are angry with God." The riest told more truth than he was aware of. There was just the difficulty. It was the struggle of a heart, which, ignorant of God's righteousness, and going about to establish its own right. eousness, had not submitted itself to the righteous. ness of God. One day, as he was walking by himself, a brother monk met him and said to him in a sympathizing tone: "My brother, I know a remedy for the sufferings you endure." remedy, (replied Luther, with a trembling voice,) " It is faith," answered the monk. "Faith, (said Luther,) faith?" The word almost terrified him. "Yes, my brother," rejoined the monk, " to have faith is to love, and to love is to be happy." Luther opened his eyes very wide and began to speak as if talking to "Faith! and to have faith is to love "-and his soul began to expand as with a new idea. The monk continued, "Have you never read that paragraph in St. Bernard's sermon on the Annuniation. Faith that thy sins are forgiven thee through Jesus Christ, that is the witness which the Holy Ghost hath put into our hearts; for he hath said: Believe, and thy sins shall be given thee." This conversation threw the first gleam of permanent light over Luther's religious experience.-Prof. Stowe in Bib. Repos.

THE MAGIC POWER OF A GOLD PIECE. An amusing illustration of the false philoso tending manifestly in one direction. There is not phy which estimates man's wealth by the quality of his clothes, and his worth by his wealth, occurred at a religious meeting, not a long time ago. revolution that does not open the way somewhere A couple, apparently man and wife, entered the for the word of God to run and have free course church where the meeting was held. From and be glorified. Almost every region of the their style of dress it seemed probable that they globe is now open in a greater or less extent to were strangers in a strange land; their garments, the access of the gospel.

Less than two hundred years ago, it happened fashionable. They entered a pew where sale fashionable are considerably those exterior was considerably though good and clean, were neither costly nor in free and Protestant England, that nearly two some ladies whose exterior was considerably thousand devoted and skilful preachers of the more showy, and who seemed to look with some gospel were in one day not only turned out of contempt, not republican, certainly, upon their their pulpits, but silenced by an act of government, neighbors, the lady being, of course, the principal

world, or if I prayed for the conversion of But the strangers were not thus to be excluded-

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# BOSTON AND PORTLAND, WEDNESDAY, NOVEMBER 3, 1847.

all discouraged, his friends opened a school-house where they could pray, and sing praise to the God of Wesley and of all good men. But here they were seen and fall good men. But here they could be affected so much with the calamities of my nativity, as with the they were seen and fall good men. But here they could be affected so much with the calamities of my own relations or the land of my nativity, as with the the name, before a stranger and afar off, was at once a "brother" beloved. O! humanity, humanity! thou art an inexplicable compound.

Would that there was more of true nobility in the sides of the negro ant-hills, and rush the sides of the negro ant-hills, and rush thy nature, and that men, Christian men, especially, would cease to look coldly on a fello Christian, because he wears a rough coat. "A man's a man for a' that."—N. Y. Commercial.

ZION'S HERALD AND WESLEYAN JUURNAL.

### A WORLD OF LOVE AT HOME.

The earth hath treasures fair and bright, Deep buried in ber caves. And ocean hideth many a gem With its blue curling waves; Yet not within her bosom dark, Nor 'neath her dashing foam, Lies there a treasure equaling

True sterling happiness and joy Are not with gold alloyed, Nor can it yield a pleasure like A merry fireside: In stately hall or dome, If with his splendor he has not

A world of love at home.

The friends whom time has proved sincere, 'Tis they alone can bring A sure relief to hearts that droop 'Neath sorrow's beavy wing. Though care and trouble may be mine, As down life's path I roam, I'll heed them not while still I have A world of love at home.

### A YOUNG MAN GOING TO PRISON.

A writer in the Boston Times, describing a visit to the Penitentiary at Philadelphia, thus speaks of an interview between Mr. Scattergood, the humane Warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion.

We passed out to the ante-room again-and encountered a new-comer, who had just reached grave. Leave the cup, then go to her and tell the prison as we entered. He had been sent up for five years on a charge of embezzlement.

He was elegantly attired in the latest style of fashion, and possessed all the nonchalance and Man of middle age! you who are in the habit He twirled his watch-chain, looking particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The Warden read his commitment, and addressed him

"Charles, I am sorry to see thee here."

" It can't be helped, old fellow!" " What is thy age, Charles?" " Twenty-three.

" A Philadelphian?"

" Well-kinder, and kinder not!" "Thee has disgraced thyself, sadly." "Well, I aint troubled, old fellow."

"Thee looks not like a rogue." " Matter of opinion!"

"Thee was well suited." "Yes-well enough"-

" In good employ.

" Well-so so." " And thee has parents?"

" Perhaps thee hast a mother, Charles?" brief dialogue, perfectly unconcerned and reck-less, until this last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more sudden than he did when the name of "mother" fell on his ear! He sank into a chair never knew you. Then cast off the thrall, and -a torrent of tears gushed from his eyes-the very fountain of his heart seemed to have burst erect on the side of total abstinence. Your wife on the instant! He recovered partially-and said imploringly to the Warden-

"Don't you, sir-for God's sake-don't call her name in this dreadful place! Do what you may a foothold. with me, but don't mention that name to me!"

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group which surrounded the unfortunate convict. The black cap was drawn over his eyes, he was led to an adjoining apartment and stripped, and shortly after he appeared on the corridor. He passed silently on in charge of a deputy keeper, to a lonely cell, in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from its outside bolts, and Charles - was a prisoner for five

vears to come !-We left the prison with heavy hearts, relieved however, by the reflection that this was one of the best devised institutions of its kind in the world, (notwithstanding the libels of Charles Dickens,) and that its administration in the hands of Mr. Scattergood secured to its unfortunate inmates the most " equal and exact justice."

# INSECT SLAVERY.

The most remarkable fact connected with the history of ants is the propensity possessed by certain species to kidnap the workers of other species, and to compel them to labor for the benefit of the community, thus using them completely as slaves; and, as far as we yet know, the kidnappers are red or pale colored ants, and the slaves, like the ill-treated natives of Africa, of North America, contains a larger area of culti ated for no other end than to fill the station of est breadth 1,700 miles. slavery to which they appear doomed, still, even They have a frontier line of 10,000 miles; a that office must fail, were the attacks to be made sea coast of 36,000 miles, and an inland lake on their nests before the winged myriads have coast of 1,200 miles. departed, or are departing, charged with the duty | The rivers in the United States are the largest are about to sally forth on a marauding expedi- length, or more than twice as long as the Danube tion, they sent scouts to ascertain the exact po- The Ohio is 600 miles longer than the Rhine sition in which a colony of negroes may be found. The Hudson, entirely within a single State, is These scouts having discovered the object of navigable 120 miles above its mouth farther than their search, return to the nest and report their the Thames. success. Shortly afterwards the army of red ants marches forth, headed by a vanguard, which is perpetually changing; the individuals England. The State of Ohio, 40,000 little before the main body, halting, falling into land. the rear, and being replaced by others.

This vanguard consists of eight or ten ants colony, they disperse, wandering through the herbage, and hunting about, as aware of the propin-iquity of the object of their search, yet ignorant of its exact position. At last they discover the settlements, and the foremost of the invaders impetuously to the attack, are met, grappled with, and frequently killed by negroes on guard. The alarm is quickly communicated in

denounced as a heretic, a wolf, &c. But, not at that lieth so heavy upon my heart as the thought collector, who had passed him unnoticed, felt its the interior of the nest; the negroes sally forth territory of the United States is uncultivated.

dians. The red ants return in perfect order to their nest, bearing with them their living bur-dens. On reaching the nest, the pupa appears to be treated precisely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will. They repair to

the nest, excavate passages, collect food, feed the larvæ, take the pupa into the sunshine, and perform every office which the welfare of the colony seems to require. They conduct them-selves entirely as if fulfilling their original destination .- Newman's History of Insects.

#### YOUTH, MANHOOD, AND OLD AGE.

Young man! you who are in the habit of taking a social glass with your friends, stop and think on what you are doing. Think of the awful risk you are running while you continue in the habit. Have you not friends and kindred, whose eyes are turned upon you, entreating you to leave off tampering with the fiery serpent, whose coils are fast gathering around you, and, unless you rise and shake yourself free from their embrace, will bear you down to a drunkard's grave? Have you not a mother, who watched over your infant years, and studiously tried every means to make you comfortable and happy? who rejoiced when she heard you first lisp—" Mother," and supported your feeble steps in your first attempts to walk; was ready to laugh, when you laughed, and weep when you wept; and as you grew up to youth, and manhood, looked up to you with pride; and in her old age is looking to you for a return, in a measure, of that care bestowed on you in your infancy? Then turn! bring not her gray hairs down in sorrow to the her you have dashed the monster down; and as she, smiling through her tears, blesses you, He was elegantly attired in the latest style of pledge yourself never again to taste the soul-de-

of not only taking a social glass, but who drinks deeper at the bacchannalian fount, pause also.
On what ground do you stand? You may have wealth and influence, you may move in the highest circles of society, and in your prosperity may boast of scores of friends, yes, and more than that, a devoted family. But, dear sir, stop a moment. Does not your flushed countenance and your sometimes wandering speech cause a pang is the breast of your beloved wife?-does she not as she watches your frequent visits to the well-filled sideboard, feel that your happiness and hers is in danger? Does she never tremble when you return from your midnight festivals? and in your absence is not a prayer in your behalf offered up by her, to the giver of all good and as she gazes into the sweet face of her smiling infant, may you not often see the pearly harbinger of grief steal to her eyelids? Then turn. Leave the monster in his den, provoke not his anger, for at last he "biteth like a serpent, and stingeth like an adder." Remember that those who now call themselves your friends, will The convict had been standing, during this fawn around you just so long as wealth remains away and disappear, and say in their hearts they in the pride of your better self, stand firm and will bless you, your children will better love you, and poverty and distress will withdraw for ever from the spot where they had long hoped to ge

Man of grey hairs, tottering on the verge of eternity, think where you stand. Those "trem bling limbs betoken that the weight of years i upon you." Yet there is one weight that bears you down still lower than does the weight of years. It is rum. How often are we pained and made heart-sick in beholding bending age under the influence of that which intoxicates reeling to and fro, their white locks, ripened for the grave, tossed about by the passing winds; their wrinkled cheeks redolent with the effects of the accursed drink, which is found in the drunkard's bowl. Your appetite may be strong seemingly too strong to be overcome—but try. Sad, indeed, it is to see old age lie down in a drunkard's grave. Nor does it stop here—the soul, half reluctant to leave the bloated body which contained it so many long years, wings its way to the judgment seat of God, and there receives its sentence-" No drunkard shall inherit the kingdom of Heaven." Then up, and shake the viper from your garments, and become a sober man. Do it, and men will rejoice—angels will rejoice; and you will glide smoothly down the declivity of life, and enter the valley of the shadow of death, without a pang, without a fear.-Star of Temperance.

# EXTENT OF THE UNITED STATES.

The present Confederacy of the United States are of a jet black. The time for capturing slaves extends over a period of ten weeks, and try that has previously existed. Ancient and never commences until the male and female are modern empires sink into insignificance, when about emerging from the pupa state; and thus compared with it. The United States of Amerithe ruthless marauders never interfere with the ca contain 2,300,000 square miles—over half a continuation of the species. This insect seems million more than Europe, if we except Russia. specially provided; for, were the slave ants cre- Their greatest length is 3,000 miles; their great-

continuing their kind. When the red ants in the world. The Missonri is 3,600 miles in

The State of Virginia has an area of 70,000 square miles, and is about one-third larger than which constitute it, when they have advanced a miles, or one fourth more than the whole of Scot

lantic outlet of a river, canal, and lake navigation only. When they have arrived near the negro of about 3,000 miles, or the distance from Eu rope to America.

From Augusta, in the State of Maine, to New Orleans, in the State of Louisiana, the distance i 1,800 miles; or 200 more than from London to Constantinople. To go from London to Constan tinople, you cross the entire continent of Europe and through most of its principal kingdoms. The great proportion of the whole extent of the

OFFICE OVER No. 1 Cornhill. No. 44.

The population of the country, as rapidily as it increases, would not occupy all the public domain in a cycle of 500 years, and yet, in spite of this startling fact, there are among us men claiming to be statesmen, who wish to anticipate the future and occupy by conquest, at the expense of blood and treasure, that territory which is as certain to fall into our possession by the natural course of events, as that the sun's rising marks the beginning of day.

#### PROFANITY.

"Canst thou send lightnings, that they may go, and say unto thee, here we are?"—Job.
"Yes sir-ee."—Prof. Morse.—Exchange pa-

To say nothing of the foolish falsehood of this attempt at wit, the profanity is shocking, unless, indeed, we believe Revelation to be a lie. The paragraph quoted from Job is a question which

represented as being asked by the Almighty. "Canst thou," he demands of Job, "send lightnings, that they may go, and say unto thee, here we are?" The answer is totally wanting in wit, because both false, and by association grossly

Editors, if they have no reverence themselves. ought to pay some regard to the feelings of their readers. The practice of coining paltry withicisms out of the sayings of Holy Writ, is most reprehensible. Some time since we noticed in several papers, the republication of a parody on the Ten Commandments, representing a wife as giving certain instructions to her husband. No man who believed, we will not say in the divine authority of the Bible, but in the exalted holiness of those commandments, the eternal sacredness of their principles, could venture thus to trifle with them. There are some sacred things which even a well-mannered infidelity would not touch irreverently; and among these are those commandments which Christ has summed up in two great laws, which Infidels, as well as Christians, acknowledge as of supreme obligation-N.

#### WHAT CHRISTIANITY TEACHES.

Christianity teaches us not to set our hearts on earthly possessions and earthly honors; and thereby provides for our really loving, or even cordially forgiving those who have been more successful than ourselves in the attainment of them, or who have even designedly thwarted us in the pursuit. " Let the rich," says the apostle, rejoice in that he is brought low." How can he who means to attempt, in any degree, to obey this precept, be irreconcileably hostile towards one who may have been instrumental in his depression?

Christianity also teaches us not to prize human estimation at a very high rate; and thereby provides for the practice of her injunction, to love from the heart those who, justly or unjustly, may have attacked our reputation or wounded our character. She commands not the show but the reality of meekness and gentleness; and by thus taking away the ailment of anger and the fomenters of discord, she provides for the maintenance of peace and the restoration of good temper among men.

It is another capital excellency of Christianity. that she values moral attainments at a far higher rate than intellectual acquisitions, and proposes to conduct her followers to the heights of virtue rather than of knowledge.-Wilberforce.

# THE WAY TO EMINENCE.

That distinguished jurist, Sir William Jones, after having made himself familiar with some twenty different languages, and with the general circle of literature and science, made the following memorandum on the closing leaf of his Bible, in which he was from childhood deeply interested: "I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Young readers may be curious to know something of the early history of this great and good man. After the instructions of a pious mother, the sequel is told in the following extract from "Life in Earnest," a beautiful little volume, to be found at the Union Sunday School Depository.

"Long ago a little boy was entered at Harrow He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction denied to him. His master chid him for his dulness, and all his own efforts could not raise him from the lowest place on the form. But, nothing daunted, he procured the grammars and other elementary books, which his class fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep to the mastering of these, till in a few weeks he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest oriental scholar of modern Europe-it was Sir William Jones."

When young scholars see the lofty pinnacle of attainment on which that name is now reposing, they feel as if it had been created there, rather than had travelled thither. No such thing. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? By dint of diligence; by down-right painstaking."

# LUTHER'S MARRIAGE.

Catharine Von Bora was a beautiful girl, of noble birth, who, having fallen in love with a poor student of Nuremburg, had been condemned by her parents to the cloister. Escaping with eight of her companions, after some years, she took refuge at Wittemburg. Here Luther bes came attached to her. Yet, with a sense of justice rather unusual in a lover, he wrote to the Nuremburg student, "If you desire to obtain your Catharine Von Bora, make haste before she is given to another, whose she almost is. Still, she has not overcome her love for you. For my part, I should be delighted to see you united. The student not responding to this offer, Luther married her. In this union he was most happy the details of his domestic life are full of sweet ness and tenderness.

Our outward afflictions should increase ou

ORGANIZATION OF THE BIBLICAL IN-

The following are the decuments relating to the brganization of this Institution.

AN ACT

TO ESTABLISH A CORPORATION BY THE NAME OF THE TRUSTEES OF THE METHODIST GENERAL BIBLICAL INSTITUTE.

SEC. 1. Be it enacted by the Senate and House of Rep resentatives in General Court convened, That Charles Adams, Osmon C. Baker, Abel Stevens, Dexter S. King, Elisha Adams, Ralph W. Allen, Miner Raymond, Lorenzo D. Barrows, David Patten, James Porter, Silas Quimby, Sanford Benton, Jefferson Hascall, and Newell Culver, their associates, and suppose call, and Newell Culver, their associates, and succes sors, be, and they hereby are enacted and made a body corporate and politic, by the name of the Trus-tees of the Methodist General Biblical Institute, and by that name may sue and be sued, and shall have the privileges and be subject to the liabilities

incident to Corporations.

Sec. 2. Said Corporation may establish an Institu tion in the town of Concord, for instruction in Bibli-cal knowledge and sacred Literature, for the more ready and perfect preparation of young men for the Christian ministry; and may purchase, erect, and maintain suitables therefor; may receive and hold by purchase, gift, devise, or otherwise, real and personal estate to an amount not exceeding one hundred thousand dollars, which shall be and for ever remain invested and unexpended—the annual value or in-come of which shall only be appropriated to pro-

mote the objects of said Institution.

SEC. 3. Charles Adams, Osmon C. Baker, and Abel Stevens, or any two of them, may call the first meeting of said Corporation, by publishing notice of the time and place thereof in Zion's Herald and Wesleyan Journal, published in Boston, two weeks successively, prior thereto, at which meeting they may prescribe the manner of calling the annual and meetings of the Corporation; provide for the gement of the number of Trustees, and the enlargement of the number manner of filling vacancies which may occur, and adopt such other regulations and By-Laws, not in consistent with the laws of this State, as may be useful and necessary for their organization, government, investment of their funds, and the promotion of the objects aforesaid.

SEC. 4. The Legislature of this State may alter, amend, or repeal this act, when, in their opinion, the public good may require it.

Sec. 5. This Act shall take effect upon the pass-

Moses Norris, Jr., Speaker of the H. of Reps. HARRY HIBBARD, President of the Senate.
Approved, July 3d, 1847.

JARED W. WILLIAMS, Governor.

State of New Hampshire. Certified as a true copy,
By Thomas P. TREADWELL,

Secretary of State.

The following is a true copy of the Constitution and By-Laws of the Biblical Institute, as revised at the late meeting of the Trustees in Concord, N. H. C. ADAMS, Secretary,

#### CONSTITUTION.

ART. 1. The title of this Institution shall be the Methodist General Biblical Institute.

ART. 2. Its object is the readier and more perfect

preparation for the Christian ministry, of young men who shall have been deemed by the church divinely ART. 3. No doctrines or opinions which are con-

rary to the fundamental principles of Methodism, as recorded in the book of Discipline, and the standard authors of the Methodist Episcopal Church, shall be taught in the Institution. ART. 4. Its entire management shall be vested in a Board of Trustees, (all of whom shall be members of the Methodist Episcopal Church,) an equal num-ber from each Annual Conference patronizing it, and

to be appointed by such Conference, which shall lso have power to remove them at pleasure.

ART. 5. When a vacancy occurs, the Conference whose representative thus ceases to represent it in the Board, shall have the right to appoint his substitute, conformably to article 4, provided, however, that if said Conference fails, after having had due notice, to fill the vacancy at its next ensuing sessio

the Board itself shall have power to fill it.

Art. 6. The Trustees shall annually appoint from their own members, a President, Vice President, Secretary, Treasurer, two Auditors, a Prudential Com mittee, and any such other officers as the Board may

judge necessary.
Ast. 7. The Trustees shall hold at least one regu meeting annually, for the transaction of their

Agr. 8. The Conferences patronizing the Institution shall have interly to appoint annually two visi-

tion of the students.

ART. 9. This constitution shall be altered only by a majority of all the Conferences patronizing the Institution by appointment of Trustees and visitors and every alteration shall be originally suggested and recommended by a majority of the Trustees present and voting at any regular meeting.

# BY-LAWS.

ART. 1. The regular annual meeting shall be determined from year to year, by the Prudential Com-

mittee, and duly announced.

Art. 2. Special meetings of the Board of Truste shall be called by the President, at the request of the Prudential Committe, or one-half of the Trustees. ART. 3. Eight members of the Board shall torm a quorum, at any regular meeting which has been duly called, and a less number shall have power to

djourn from time to time. Art. 4. The only pecuniary charges on the stn dents shall be for room rent, fuel, and incidental re pairs: and the assessments for these purposes shall be limited in amount to the actual expense incurred therefor by the Institution.

ART. 5. The Prudential Committee shall meet a often as their Chairman may direct. It shall be their duty to execute all such business as the Board shall at any time direct, or the by-laws prescribe They shall have power to inspect the Institution a any time—to require answers to any inquiries which they may address to the instructors or other officers, on subjects pertaining to the institution, and to advise them thereon. They may also do such incidental business, not contrary to the Constitution and By-laws, as may be necessary-subject to the revi sion of the Trustees.

ART. 6. It shall be the duty of the Treasurer t receive all the monies of the Institution—to appro priate them for the current expenses of the poration—and for such other purposes as the Board may direct, no appropriation being inconsistent with may direct, no appropriation be the act of Incorporation—and to present an annual report to the Board, his account being open for the ection of the Prudential Committee at all time ART. 7. Each of the several Committees shall

present their report in writing, and such report shall be kept on file by the Secretary.

ART. 8. Applicants for admission to the Seminary, who belong to the M. E. Church, must present a written recommendation from a Quarterly or Annual Conference of said church. Applicants belonging to other churches must present satisfactory writte recommendations from clergymen of their denon

ART. 9. The Faculty, with the consent of the from article 7 in special cases—such deviations being subject to the revision of the Board.

ART. 10. The classification of the studies, and the adapted to the existing circumstances of the church ministry, and the actual qualifications of the young men who are candidates for it, and the adaptations of the Institution shall vary accordingly, as the circumstances of the church may vary at any future

ime.

ART. 11. The preparation of young men for fo eign missions shall be a special object of the Inst tution; and students contemplating the missionar work, shall receive such special classification an be able to afford. ART. 12. The By-Laws may be altered or amende by a majority of Trustees at any regular meeting.

For the Herald and Journal.

# RESOLUTIONS.

The following preamble and resolutions relating the death of our beloved brother in the ministry, ev. Thomas W. Gile, were adopted by the Worcesor District South Preachers' Meeting, of the N. E. conference, and are forwarded to the Herald for

Whereas, it has pleased the great Head of the Church to remove from among us an esteemed brother and member of the New England Conference, and a former member of the Preachers' Meeting, Rev. Thomas W. Gile, therefore, Resolved, That we are deeply affected by this providence of God, and received the intelligence of Br. Gile's death as a solemn admonition to "be also ready" to meet our blessed Lord when he cometh. Resolved, That the deep, fervent, and uniform piety of our departed brother, his self-sacrificing spirit as a Christian minister, and sincere devotion to this Meater's the preachers are so great. The relative working of this fact in the South and North is simply this, viz., the actual high retail charge for our books is not above the standard of the general market in the South; all manufactured articles being higher there than here, the preacher, therefore, when he presents his books, is not met with expressions of surprize at his unmarketable prices, or disparaging comparisons with other publications.

Resolved, That we deeply sympathize with the family of our deceased brother in their irreparable loss and great affliction, and while we tender them our condolence, we would assure them of an in-

Resolved, That the Secretary be requested to transmit a copy of the foregoing resolutions to the widow and children of Br. Gile, and also to furnish a copy for publication in Zion's Herald.
The above were adopted at Spencer, Mass. Oct. 21.

A. A. Cook, Sec.

# HERALD AND JOURNAL

WEDNESDAY, NOVEMBER 3, 1847.

THE BOOK CONCERN-SOUTH AND NORTH.

ZION'S HERALD.

There is no man in the nation more jocosely goodnatured than J. B. M'Ferrin, Editor of the Nashville Southern Church was made up of a class of mendi- in Boston referred to a debt of gratitude for their ef cants, who were dependent upon their arrogant forts to meet the necessity. New England has done but little in the way of sup- item we should like especially to see stated. porting the publications of the church under the as to the correctness of these statements. Even the dulged with a few remarks on it. Zion's Herald is not a General Conference paper, It does, at first view, appear wrong that we shoulgiven almost its entire patronage to New York and hitherto been unblameable. Cincinnati. And now to talk of our share of the

ferences refused to vote at all, or if voting in the business convenience. New England, therefore

so blind as he who voluntarily refuses to see, and but the annual dividend besides, and all nothing will pervert the sight quicker than a love of without fault of her own. when money is the object of the vision."

two particulars.

In the first of these particulars are two implications which call for a reply, viz., that the South has built up the Book Concern, while New England has done maintains an independent paper, and yet " pockets? the pro rata dividends from New York.

We are not prepared to say how far the South ha exceeded New England in its patronage of the Book ment of the debts of this local organ, it has steadily Concern, but we can readily suppose, for very ob- labored to pay off these debts itself, and if it presents vious reasons, that we are in the rear of it. The su- its organ to the General Conference, it will do so withperior popular intelligence of New England would out incumbrance. naturally lead it to supply a large part of its reading from the general market, rather than confine itself rigorously to our denominational literature. Our greater accessibility to all kinds of publications, the beneficiaries on the charity list of the church. In agencies which abound here, must inevitably bring lars were voted for its relief. We doubt whether other books into stronger competition with our own single General Conference paper (except the New than exists in other portions of the country. In the York and Cincinnati Advocates) ever afforded one inferiority of the South in these respects the Book cent towards the general dividends down to the last Concern has doubtless found some advantage. But General Conference. We have no means of knowhowever this may be, the peculiarities of New Eng. ing what they have done since. All the Conferences land referred to should facilitate the circulation of patronizing those papers have nevertheless never our books, and we assert that they would thus have scrupled to accept their dividends from the general been advantages, instead of disadvantages, to our Book Concern. book interests, were it not for the very policy of the Book Concern, by which the South has been inter- present practicability of a division of the church propested and successful in the sale of our publications. erty, we shall say something hereafter. We shall present hereafter a series of articles on the general policy and necessary reforms of that estabishment, and therefore confine ourselves at present to but one consideration, viz., the disproportion between the prices of our books and those of the general market. The fact is notorious and needs no the Jewish Chronicle for October, some inter proof here. Now, in order to induce our Southern esting intelligence respecting the state of religior preachers to sell our books, they must be allowed in Prussia. He says:-The state of the Church such a discount as will pay for their distant trans- in Prussia is very remarkable just now. There portation and leave a consideration in the pocket of are three distinct parties. 1st, The Orthodox, who the preacher besides, and in order to make this large hold by positive Christianity; and with this they discount, the Book Concern, if it would survive, hold very strongly the principle of a Church Esmust put on its book a proportionately large price. \_\_\_\_ tablishment; and, I am sorry to say, they think far

spirit as a Christian minister, and sincere devotion to his Master's work, afford us the best assurance for believing that he was abundantly prepared for his sudden exit, and we doubt not that death to him is sudden exit, and we doubt not that death to him is policy that enables him to dispose of our publications with a good grace and a good profit about nul-

terest in our prayers, and a place in our warmest resuccess. If any man can succeed in making a bargain, certainly the Yankee can. Scarcely any obstacles have been able to foil him, in any part of the world. Our Book Concern alone stands a stubborn impracticability before him, and we defy all Yankeedom to get successfully over or around the difficulty. Well, then, may our Southern brethren "build it up," aye, and fill their pockets in doing so. The very policy by which they do so is based upon a sacrifice by the New England preachers, of nearly all the advantages, both to themselves and their people, of the circulation of our books in their charges. We repeat, that while the present high retail prices enable the Southern preachers to pay their extra expense for transportation, and receive a handsome profit besides, it virtually suppresses the circulation of our books in the East. We have had to provide books for ourselves, or have none. Waite, Peirce & Co., have done more for the supply of our people with profitable reading, and have given more employment to worn out preachers and other Meth-Christian Advocate, and yet this good brother lays odist agents, than our great Book Concern, with all the cat-o'-nine-tails on us most mercilessly, for our its resources. That establishment, with its vast calate article on the state of the property question be-tween the Meth. Epis. Church and the Meth. Epis. der all competition in its own field absolutely hope-Church South. He condemns the "style and tone" less; but instead of doing so in New England, it has of that very moderate article as "haughty and dog-left us scarcely any other alternative than that our matical" towards the South, and proceeds to say people be unsupplied with books or else supplied by further, that "Mr. Stevens writes as though the private enterprize. The church owes the brethren

landlords for their bread, and who have no right to Notwithstanding these considerations, we doubt complain should these nabobs send them away somewhat whether the South has done so very much starving for the necessaries of life. Indeed he for our book interest as is alleged. It seems to us seems to intimate that we have no right even to probable that the middle and western States have question the policy or equity of the North, notwith- mostly "built up the Concern." It is well known, standing the South have built up in a great measure at least, that it has sacrificed vast sums to the South the Book Concern, while New England has done by the difference of exchange, the failure of individ scarcely any thing. It is a fact well known, that ual notes, and the debts of depositories. The latter

The other implication, viz., that New Englan control of the General Conference, while she has "pockets" the New York dividends, while maintainbeen very careful to draw her annual dividends, ing an independent paper, is a very odd charge to We appeal to the Editors and Agents at New York come from our southern brethren. We must be in

and vet it has to a great extent prevented the circu- share in the proceeds of the official publications of lation of the Advocate and Journal in New England, the church, while we sustain a local and independ and yet the New England Conferences have pock- ent paper, which virtually cuts off the circulation of eted the pro rata distribution of the profits of that the official papers among us. And yet we contend and other church publications; while the South has that the conduct of New England, in this respect, has

It should be borne in mind, in the consideration of capital and proceeds is, in the estimation of this this point, that the dividends of the Book Concern are dear innocent brother, out of time and out of place. really from the proceeds of that establishment as a "Now we would ask the Editor how he came to whole, and not merely from its periodicals. If the a knowledge of the fact that the Conferences, by a proceeds of the latter are made the particular basis constitutional vote, have refused to divide the prop of the dividends, rather than other publications of the erty? Does he not know that several of the Con- Concern, that is a private affair of the agents—a mere negative, affirmed at the time that their object was having helped in earlier times to endow it, both by not to withhold the funds, but to prevent division of donations and sales, has an equitable claim upon its the church, if possible; and that in case of a diviproceeds, and if she has at a later period been unasion of the church, the property of right should be ble to do much for the sale of its publications, this is not, as we have shown, her fault. Give her fair "And does he not know, that no vote of the An- play, and she will do it. She is disabled by the nual Conferences is requisite at all to divide the policy of the Concern itself, and it would certainly be funds, when such division is expressly for the same hard to take from her not only the good influences purpose as prescribed in the Discipline? No man is of our books, and the individual profits of their sale,

filthy lucre. Our Yankee friends are keen sighted It should further be borne in mind, that the estab lishment of our various papers is not primarily for a This article is passing strange to us, on three accounts; first, that our good friend at Nashville ligence, and the defence of our cause. Nearly every should take to heart so dolorously the aforesaid one of our denominational papers was, like Zion's Hei editorial, for it did not commit the church in New ald, commenced and continued for a term of years or England to either side of the question, but barely local responsibility. It seemed to be taken fo pronounced an opinion on the action of the Annual granted, that this was the right mode of experiment Conferences respecting the division of the property, ing the practicability of new organs among us. We and the constitutional obstacles to any action of the are not now aware that any paper in the church wa next General Conference, on the subject. Secondly, otherwise commenced, except the Christian Advowe are surprised at our brother editor's remarks on cate and Journal. These local papers, after demon the relative patronage of the Book Concern, by the strating, not usually their fiscal success, but their North and South, and the position of Zion's Herald, utility as organs of our cause, have sooner or later knowing, as we do, that he must be aware of pecu- been received by the General Conference, that body liar facts, which ought to have deterred him from such paying a price for them, and, in some instances prejudicial statements; and thirdly, we wonder most paying subsequently considerable sums for their of all at his logic, if indeed we shall be allowed to debts, thus maintaining them when, if they had to call it such, on the possibility of a division of the depend on local patronage, they would have exproperty, after the late action of the Annual Con- pired, and meanwhile the Conferences so patroniz ferences. Though we have studiously avoided the ing these local papers have all drawn their dividend later agitations of this controversy, believing that from New York, and when their papers have been New England comprehended it fully enough to act adopted by the General Conference, have drawn no at the proper time, without much more ado about it, only dividends, but thousand of dollars for payment vet we must be permitted to offer a few comments of the debts of their local but unsupported organs on brother M'Ferrin's article, in respect to the last Now, New England has, like the South and West, needed a local organ; it has maintained one, and may, like them, present it to the General Conference, but there is this important difference between New England and those sections of the church, viz., scarcely any thing for it, and that New England that instead of coming to the General Conference to claim its support for a local paper which cannot support itself, instead of drawing, besides its dividends. vast sums from the common property, for the pay-

Which course is the most creditable?

It so happens that the paper of our good brother M'Ferrin has been one of the chief of these nearness of the markets, and the travelling book the General Conference of 1840, seven thousand dol-

On the logic of brother M'Ferrin, respecting the

# CHURCH IN PRUSSIA.

Mr. Herschell, the converted Jew, writes This is the secret of our high prices. When we too favorably of Romanism, owing to their great appeal to our publishing agents for a reduction of dread of Rationalism. 2. There is a moderate or

Middle party, who have a strong desire for religious curious offset, however, to the argument that while t ference, is their cry! Their religious views fained generated in like manner in England, under a Presbylean towards the Orthodox, but their hatred of Popgenerated in like manner in England, under a Presbyters in New England? As shown in the la'e address ery, and desire for spiritual freedom, make them lerian government. What do these facts prove? What but that the cause of the degeneracy inheres Rationalists. These are strong and very numerous, and with them the great conflict begins; for the Prussian system into a state of revolution, &c.

state of things in the Church there, is very interesting. Among the Jews, also, there are three parties. The Orthodox, who hold fully by the old customs, &c. Though quite unperceived by themselves, I saw that they have made a great advance within the last few years; tradition seems shaken to its centre, and nothing can revive it again among them. The 2d is the moderate party, who say reform is absolutely press, and will soon publish the following books :who have no hope and no God."

### PROTESTANT EPISCOPAL CHURCH.

The Triennial Convention of the Protestant Episcopal Church at New York, has been an occasion of profound and painful interest. That church has certainly never passed through a severer ordeal. The unfortunate case of the Bishop of New York, the scarcely less painful one of his brother in the diocese of Pennsylvania, the arrogancy of high churchism the following recapitulation of the returns of memand Puseyism, the divisions and collisions of parties bers in the Methodist Episcopal Church. produced by these causes, have pretty nearly destroyed the prestige of its reputation for conservatism and ecclesiastical dignity. The New York Commercial gives the following trief view of the action of the convention, on the Bishon's case :

"The nature and results of the action of the convention, then, appear to be as follows :- The house, by a large majority, has refused to declare the diocese vacant, and on that principle has declined to authorize the election of a new Bishop; and it has provided for a similar 'anomalous position' of any diocese in future, by requiring that a sentence of suspension shall hereafter have defined limits. So that to a certain extent, the opponents of the Bishop have failed to carry their point. But, on the other hand, his advocates have not achieved any triumph or obtained any advantage beyond staying off the declaration that the diocese is vacant. It was moved it will be remembered, by one of the New York delegation, that the Bishop be restored, if a majority of the diocese did not object, throwing, in fact, the power of restoring him entirely into the hands of the clergy of the diocese. Another of that delegation annuated, 4,913 local preachers. These returns perdeclared that what alone would satisfy them was the unconditional removal of the sentence. The same Northern church. was also said by others on that side, until finally, seeing that the house would not entertain such a proposition, they deprecated any action by the house n the matter. The house, nevertheless, has taken action, and not in the direction pointed out by the friends of the Bishop. It has authorized the convention to place the diocese under the 'full authority' of another Bishop, and has made no provision for his it is scarcely probable, we suppose, that they will, of increase to Kentucky,) may be summed up thus at present, at least, cancel the sentence of indefinite suspension."

# A PROPOSITION

TO THE LADIES OF THE M. E. CHURCH.

Mr. Editor,-By your permission, I wish to subas I pledge myself to take fifty of these shares, if of your prosperity? four hundred and fifty ladies can be found, through all the land of the Pilgrims, who will pay ten dollars, the work will be done : five thousand dollars will be three of the New England Conferences are pledged that arrangement. My dear sisters, like many of papers, respecting the moral condition of portions of its ministry. Other professions are pushing on ment to startle New England, that in one county and attainments are adorning every social walk; are the Methodist Itinerants of Vermont? Let them the pulpit in other churches is nobly vieing with mount their horses and invade that county! We other professions-it is making every new light of science converge on the word of God. Now, my dear sisters, can you resist the conviction

that unless stronger measures are adopted to discipline our ministry, it must comparatively fail to meet our Master's demands? It must fail to retain our children in the church of their fathers; it must fail to do its part in conquering paganism; it must fail lack of furnishing them means of such improvement as his providence evidently points out. The earliest sympathies of my childhood were kindled by the orayers and councils of those servants of the Lord, tho, for half a century, made the house of my father place of their rest. O, is it not the most ferven wish of our hearts, that our children may be retained under the same hallowing influence? Let me then entreat you to rally around that Institution, which I am assured God will make a blessing to our beloved

YOUR SISTER IN CHRIST. P. S. Should only one half of the five thousand be raised, I hold myself responsible to pay two hundred and fifty dollars.

# PRESBYTERIANISM IN ENGLAND.

There are now about seventy Presbyterian con gregations in England. The spirit of vital religion which, for a long time, says the Presbyterian, had seemed nearly dormant, if not dead, under the influence of the Unitarian theology, which carried away a large number of the English Presbyterian churches, is now revived, and prompting to vigorous efforts in the cause of Domestic and Home Mis sions. Recently they have sent out Rev. Mr. Burns as their first Missionary to China, Our Presbyterian brethren of the Middle States have been accus tomed to condemn the Congregationalism of the N. England Calvanistic Churches, as the cause of cently been led to embrace the truth as it is in the triumph of Unitarianism in the latter. It is a Jesus."

ncy; state support, but no state inter- Calvanism, under a Congregational regime in N. ference, is their cry! Their religious views rather England has degenerated in Unitarianism, it has deking must take measures to turn them out of the terrible Augustinian doctrines. Methodism presents Established Church, and this will bring the whole the safe intermediate ground, after which Baxter sought in vain. "The effect upon the Jews in Berlin, from this

# LITERARY ITEMS.

The number of volumes in the Providence Athenæum Library, is 13,553. The number of shares is

Charles H. Peirce, No. 1 Cornhill, Boston, has in necessary, but it must be done carefully. The 3d is The Path of Life, by Rev. Daniel Wise; The Life the Rationalistic party, who wish the Sabbath of Gideon Ousley, author of Old Christianity, with changed, or rather, who have done it, and have a an introduction by A. Stevens, A. M.; Baxter's regular service the first day of the week. The Saints' Rest, 1 vol., 18 mo.; Fanny Newell, 1 vol., latter party is very small. The question might 18 mo.; Wedding Gift, by Rev. D. Wise, 1 vol., 32 naturally be asked, why does this party not join at once the Christian Rationalists? The answer is, losophy, 1 vol., 16 mo.; The English Pulpit, 1 vol., they still feel that they have something more posi- 8 vo.; Wesleyan Sermons, edited by Rev. A. Stevtive in being united to the nation so miraculously ens, A. M.; Don Quixote, Expurgated Edition, 1 vol. preserved, than they could have by joining a party 8 vo.; Sketches of Sermons on the Parables and Miracles of Christ, by J. Burns, D. D., author of Pulpit Cyclopedia, &c. &c.; Doing Good, by Rev. R. W. Allen. A new book of Church Music, by two competent Professors, will be issued early in the spring; A Few Hours in the Chamber of Eminent Dying Christians, 1 vol., 12 mo.; A new work on Catholicism, by Edward Beecher D. D.

### METHODIST STATISTICS-1847.

We give from the Annual Minutes, just published

Conferences. Baltimore, Philadelphia, Providence, New Jersey,	Whites. 52.338 40,131	Colored. 16,387	Indians.	Total. 68,725
Philadelphia, Providence,	40,131	16,387	***************************************	
Providence,		0 000		
		9,992		50,123
Van Invent	13,357.			13,357
	29,398	699		30,097
New England,	13,305			13,305
Vew York,	46,528	879		46,907
New Hampshire,	10,384	-		10,384
Troy,	25,230	97		25,327
Vermont,	7,953	-		7,953
Black River,	15,897	20		15,917
Pittsburg,	42,033	345		42,378
Oneida,	25,600	86	90	25,776
Maine,	20,281			20,281
Erie,	20,085	59		20,143
Rock River,	18,725	27	161	18.913
North Ohio,	25,988	55		26.043
Genesee,	26,624	58		26,682
Ohio,	61,684	514		62,198
lowa,	8,408	32		8,440
North Indiana,	26,252	50		26,302
Michigan,	16,071	8	465	16,544
Illinois,	24,098	60		24,158
Indiana,	30,571	174		30,745
Liberia Mission,		860		860
Total this year,	600.941	29,901	716	631,558
last year,	613,125	30,515	659	644,299
Decrease this year,	12,184	614	in. 57 d	le. 12,741

tain, it must be borne in mind, exclusively to the

### COST OF SLAVERY.

The Louisville Examiner has the following, show ing the disadvartages which slavery has caused to Ohio, compared with Kentucky:

State losses by slavery, according to the calcula restoration save the will of the House of Bishops, and tions we have made, (that is, applying the Ohio law Under slavery. Loss of population, 779,828 2,665,611 " of political power, 10 Rep. to Con. 30 Rep.

" in annual income, \$7,308.390 \$30,000,000 " in value of land, 128,383,600 "Now," says the Examiner, "let any man ask himself, if this be not too costly a system? Let those especially, who say, 'don't argue the question mormit a proposition to my sisters in New England, ally, but prove that it won't pay,' answer, whether it which I have proposed to make, after much prayer should be maintained at so monstrous a sacrifice. and deliberation. I propose to pay to the Trustees of Its maintenance involves a loss in every thing. Our the Methodist Biblical Institute at Concord, five hun- population diminishes, our political power wanes, dred dollars, within one year from this date, provided, our incomes grow smaller, the value of our property within this period, they will pledge to them four decreases, under its withering blight! Shall it be housand five hundred more. I would suggest the so? Men of Kentucky, will you, can you, longer division of this sum into five hundred shares, then, suffer this evil, when it thus blasts every real source

Is THIS TRUE ?- A writer in the Vermont Chroniin the hands of the Trustees. As, I understand, that prosperous portion of New England, there are cle states, that of thirteen towns, in one county in but four that have any preaching at all; and bu each to raise several thousand dollars for this Institu-five where there is any form of a Sabbath school; ion, and to raise the interest on these sums, until they and but five temperance societies in the county raise them, it is to be understood that this proposi- and some of them doing nothing. We are aware o tion is not to have the slightest interference with the exaggerated statements made in some religious you, having for years been an observer of the workings of pure Christianity, in that form called Methoput forth in the State to which it relates, we fear it is dism, I am deeply convinced, that, without delay, something should be done for the higher culture of mont have need to arouse themselves. It is a stateto higher attainments, and this movement is car- within its own enlightened limits, there are 9 towns rying along with it the common mind. Literary taste out of 13, without "any preaching at all." Where are accustomed to associate with Vermont all the traits of New England piety and worth. We hope, for the common honor of all the Eastern States, the

PROVIDENCE CONFERENCE ACADEMY .- We have to do its destined work in our beloved country. I received the catalogue of this institution, for the year assure you, my dear sisters, that it chills me to the 1847-8. It is a very neat and creditable document heart, to think that the Lord of the harvest may sub. This young Seminary appears to be in a most prosstitute other laborers for our ministry, through our perous condition. The following is the summary of its students :-

Ladies, Total, The following are the officers of instruction:--

Rev. Wm. R. Bagnall, A. M., Principal, Teach of Languages. S. G. Waterhouse, A. M., Teacher of Mathema es and Natural Science. Rev. Samuel C. Brown, Teacher of Moral Sci

ence and Belles Lettres. Charles S. Hazard, Teacher of the English De nartment.

Miss Anna E. Adams, Preceptress, Teacher Drawing, Painting, and French, Mrs. Sarah F. G. Bagnall, Teacher of Music. Miss H. H. Easterbrooks, and Miss Mary M. Whit

We hope our preachers and friends in the Providence Conference will not slacken their efforts to fill the institution with students. Let them bear in mind that a better Seminary for their children does

not exist within their bounds.

A London correspondent of the Christian Reflec tor writes: "You will be glad to learn that glorious tidings have reached us of the grace of God manifested to Ireland. Many in that land have re-

Who will respond to the generous proposition of a "Sister in Christ," inserted in another column? Are there not many kindred spirits among our sisof Governor Harris and Rev. Charles Adams, this project is as old as Methodism itself. It was proposed by Wesley, our venerated founder, and it has been cherished by the warm sympathies of the pa rent church in England-by its Buntings, Newtons. Watsons, &c. &c. It is a shame on American Methodism that any should hold the object and its friends np to suspicion. Such hostility is recreance to primitive Methodism. But there are in New Eng. land men, aye, and women, who will not let the measure die. Let them show themselves. We hope to hear responses to this noble offer.

Is our good brother who writes against preachers circulating Methodist books, aware of what his Discipline says, Chap. I, sec. 10? Does he remember also what Mr. Wesley says on the subject? "Leave no stone unturned in this matter," says Mr. Wesley. "Take them with you in every round?"

We would call the particular attention of our readers in Maine to the article on the Preachers' Aid Society of that Conference.

Many typographical errors have recently escaped in the Herald. It is due to ourself to remind our readers that the editor has no responsibility whatever for such matters. Those upon whom the responsibility devolves will endeavor to remedy the evil soon.

We would call the particular attention of our readers to the articles relating to the organization of the Biblical Institute. They will satisfy all impartial men that the integrity of that institution is guaranteed as securely as is practicable, with any interest of the church whatsoever.

ing in Richmond, Va., and resolved to memorialize the Legislature for a law authorizing the question to be taken, at the next election, upon the subject of a prohibition of licenses.

A State anti-license convention have had a meet-

Thanksgiving in Michigan, No. 25. No other day has yet been appointed in any State.

Of six unacclimated ministers who remained in the city of New Orleans, the last summer, three are

The Governor of Rhode Island has followed the precedent in setting apart the 25th of November for Thanksgiving.

The bill for abolishing capital punishment in New York, has been lost in the Assembly, by a vote of The Episcopal Board of Missions, after an ani-

mated debate, have resolved to sustain the mission to Constantinople, of which Bishop Southgate is the principal conductor, by a vote of 46 against 20. We deeply regret this proceeding. The course of Bishop Southgate at Constantinople has done great harm to the cause of missions in the East. The facts are notorious in this country and England, and many, as well Protestant Episcopalians, as others, have looked to the late session in New York for a remedy. Bishop Southgate's conduct has seriously obstructed the success of the missionaries of the American Board, while he has about done nothing himself, except to give countenance to the prelatical trumpery of the native churches.

THE NEW BEDFORD DISTRICT Preachers! Associa-

"That we request our Presiding Elder to call the attention of the Preachers, on this District, to the Disciplinary requirement respecting collections for defraying the expenses of delegates to the General Conference, (See Discipline, part 2, Sec. 5) and to request them to make these collections some time in January "

29th :- You will be happy to learn that God has been pouring out the blessed influences of his Spirit on several stations in this vicinity. Many souls have been converted to God. We have shared in these CORRECTION .- Mr. Editor .- In the obituary notice

CAROTVILLE, MASS .- Br. L. Crowell writes, Oct.

sent you, on the sixtieth line of the first page, the word saints should be society. Great Falls, Oct. 29, 1847.

# Editor's Cable.

LIFE OF REV. ELBERT OSBORN, is the title of a small volume, published for the author, by our Book Concern. It lays claim to no literary pretensions, but is a brief narrative of incidents in the life of the author, written in a style of really charming simplicity-a true specimen of the naivete of the French .-We value all such publications, as illustrations of early Methodism. Mr. Osborn's little book will be read with interest by many who are familiar with the localities and characters referred to in it. Binney, Otheman & Co., 1 Cornhill.

CARTER, New York, has published, in a 12 mo. volume, selections from the works of Charnock, by Simington. Charnock is one of the classics of our theological literature. Binney, Othemon & Co., 1 Cornhill.

WATER DROPS, is the title of a collection of Mrs. Sigourney's writings, prose and poetry, on the subject of temperance, issued from the unresting press of Carter, New York. It is a very fine volume, in all respects. Binney, Otheman & Co., 1 Cornhill.

Borrow's famous volumes, "The Bible in Spain," and "The Gypsies in Spain," have both been published in one cheap volume, by Carter, N. Y., and may be had at Binney, Otheman & Co.'s, 1 Cornhill.

THE DAGUERREOTYPE more than sustains its original merest. It is beautifully "got up," and ably edited. The last number presents a very entertaining miscellany. Whittemore, 114 Washington street.

MINUTES of the Annual Conferences of the Methodist Episcopal Church, for 1847. Our book Agents have issued the General Minutes, and they may be had in any abundance at Binney, Otheman, & Co.'s, 1 Cornhill. This is an important document for every Methodist, especially every Methodist preacher. The publication of the local Minutes should not interfere with the circulation of this more comprehensive document.

For the PREACH

FOR THE MAINE A To the members of t

Conference :-Dear Brethren,oupied your though mit than you are, th health fails, receive plies. preach the gospel sh not less to those w retire from the active those who continue We present to yo needy superanuated your valid objections support. By the f

proposed, we can excases of necessity.

Bre under the most

Many of them are n the formation of socie as proposed, the hea God shall be made gl This constitution of the M. A. Confere eral laymen of this cit Conference, to which

mediately transmit th the parent Society, or of their means, to be one in their vicinity. mands that immediate had to meet the claim

ance.
It is desired that the

Of the Preachers' Aid Conference of the . We, whose names a to associate together Maine Annual Conf pal Church, who have

mable to travel and

deceased memb

do make and ordain

ties : and the needs

tion, the following ART. 1. This Socie ers' Aid Society for t the Methodist Episc ART. 2. The offi President, Vice Presid chosen by ballot, and Board of Managers fo others are chosen to the ART. 3. The annua constitute a member o of ten dollars, at one i

ART. 4. All the fu appropriated for the rers of the Conference dren of such as were may be truly needy; p receive aid until he sh tive years as a membe ART. 5. All applies shall be made to the bursing Committee, b scribing the situation applicant, signed by the Class Leader or Stewart

Preacher in Charge, by ART. 6. All the fund nually appropriated if ference, formed for the determine the condition and all monies receiv be applied according Article of this Consti auxiliaries shall have ings of this Society. ART. 8. The annual

the choice of officers a shall be held on the session of the Maine the Managers shall rep of the Treasury. The previously audited by said account and rep next Annual Conference called by any five me

ART. 10. The Trea funds of this Society, of the Disbursing Co count of all receipts ART. 11. This Cons tice of the same s neeting next precedir alteration be made withe Society from the

BENJAMIN PERKINS. SAMUEL R. LEAVITT, V. C. HANSON, Treas . C. LOVELL GEOR

For the I SPRINGFIELD D CON

The friends of Sabbatl

garded by all as a season one that gave promise of prize. The time was specient schools on the district Reports were read from these were not so full amost of them gave a favor schools. It was especial of the schools, during the one had been the subjections, but one or two conventy or more. In this atteresting than those of his schools, the schools of the schools of the schools. theresting than those of listimate, from all that wandred persons now combistrict, have given their ear. This fact should fill far. This fact should fit The importance of obta and felt by the Convention and felt by the Convention and felt by the Convention of that en It would be impossible utions discussed by the passed, embracing almost entiments, that a serious and naturally suggest. And ine to say, that it was the teacher's office dem they, as well as the convention of the he teacher's office dem budy, as well as deep piet criptures should be clea bution should be given to inal views which disting tilled into the minds of towding the exercises.

illed into the minds of couding the exercises of couding the exercises of the teacher; it and evil interest of the teacher; the dealer, and such only that the conversion of the teacher; the dealer, and such only strodured into our school and the should be should be the should be sh

writes against cs, aware of what 10? Does he res on the subject? natter," says Mr. n every round," ar attention of our

elves. We hope

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have had a meetd to memorialize ng the question to n the subject of a

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who remained in summer, three are

has followed the of November for

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ustain the mission p Southgate is the 6 against 20. We The course of le has done great n the East. The and England, and palians, as others, New York for a duct has seriously issionaries of the out done nothing ce to the prelatical

reachers! Associahe following reso-Elder to call the

is District, to the ing collections for tes to the General 2, Sec. 5 ) and to ctions some time in F. UPHAN.

rowell writes, Oct. that God has been es of his Spirit on Many souls have ve shared in these

the obituary notice f the first page, the E. ADAMS.

able. , is the title of a author, by our Book terary pretensions,

its in the life of the charming simplicite of the French .as illustrations of little book will be o are familiar with rred to in it. Bin-

shed, in a 12 mo.

ks of Charnock, by

the classics of our Othemen & Co., 1 collection of Mrs. poetry, on the sub-

the unresting press ry fine volume, in Co., 1 Cornhill. 'he Bible in Spain," ave both been pub-

Carter, N. Y., and & Co.'s, 1 Cornhill. n sustains its original

p," and ably edited. ry entertaining misngton street.

nces of the Methodist book Agents have they may be had in nan, & Co.'s, 1 Cornent for every Methist preacher. The should not interfere

comprehensive doc-

For the Herald and Journal.

PREACHERS' AID SOCIETY. FOR THE MAINE ANNUAL CONFERENCE OF THE

To the members of the M. E. Church of the Maine

Dear Brethren,—The claims of the superanuated preachers for support, have, doubtless, frequently occupied your thoughts. None are more willing to admit than you are, that the man who has given to the church the best years of his life, should, when his health fails, receive of the church all needful suphealth faits, receive of the church an needlin sup-plies. The truth of the proposition, "that they that preach the gospel shall live of the gospel," applies not less to those who from sickness are obliged to retire from the active labors of the preacher, than to

these who continue effectively to serve the church.

We present to you a plan for the support of our needy superanuated preachers, which will obviate all your valid objections to the ordinary method of their support. By the formation of societies, as here proposed, we can easily and certainly meet all the cases of necessity. For this class of claimants, we are under the most sacred obligations to provide. Many of them are now known to be in want. By the formation of societies in every station and circuit, as proposed, the heart of those needy servants of

God shall be made glad.

This constitution was prepared, at the suggestion of the M. A. Conference, by the preachers and several laymen of this city, before the last session of the Conference, to which it was presented, for accept-

It is desired that the branch societies should immediately transmit their funds to the Treasurer of the parent Society, or give him notice of the amount of their means, to be paid upon his draft, to some The season of the year deone in their vicinity. mands that immediate and efficient action should be had to meet the claims already presented to the so-Yours respectfully,

#### CONSTITUTION

Of the Preachers' Aid Society for the Maine Annual Conference of the Methodist Episcopal Church.

We, whose names are hereunto subscribed, agree to associate together for the purpose of aiding and relieving the sick, infirm, and aged members of the Maine Annual Conference of the Methodist Episcopal Church, who have served the church and become parcitive travel and perform ordinary ministerial du-ties; and the needy, distressed Widows and Orphans of deceased members of said Conference; and we

by ballot, and who shall jointly constitute a Board of Managers for the transaction of business; and such officers, when elected, shall serve until others are chosen to fill their places.

ART. 3. The annual payment of one dollar shall constitute a member of this Society, and the payment

ART. 4. All the funds of this Society shall be appropriated for the relief of the superanuated mem-bers of the Conference, and to the widows and children of such as were members at their decease who may be truly needy; provided that no preacher shall receive aid until he shall have served five consecuive years as a member of an Annual Conference.

f ten dollars, at one time, shall constitute a member

Agr. 5. All applications to this Society for aid shall be made to the President, Secretary, or Disbusing Committee, by presenting a certificate desenting the situation and circumstances of the applicant, signed by the Preacher in charge, and a s Leader or Steward, and in the absence of the Pleacher in Charge, by a Leader and Steward.

ART. 6. All the funds of this Society shall be annually approprieted if needed.

ART. 7. A-sociations in different stations and cir-

cuits within the bounds of the Maine Annual Conference, formed for the same purpose, may become auxiliary to this Society. All such associations shall determine the conditions of their own membership, and all monies received from such auxiliaries shall be applied according to the provisions of the fourth Article of this Constitution. The officers of said auxiliaries shall have the right to vote in all meetings of this Society.

choice of officers and other appropriate business, all be held on the 2d Wednesday preceding the ssion of the Maine Annual Conference, at which he Managers shall report their doings, with the state the Treasury. The Treasurer's account shall be asly audited by the Managers, and a copy of aid account and report shall be forwarded to the

xt Annual Conference. ART, 9. Special meetings of the Society may be led by any five members, or three of the Mana-

ART. 10. The Treasurer shall safely keep the of this Society, and pay them out to the order Disbursing Committee, and keep a correct of all receipts and disbursements. ART. 11. This Constitution may be altered or caled by a vote of two-thirds of the members sent at any meeting of the Society, provided are of the same shall have been given at the ting next preceding, and provided also, that no nation be made which shall divert the funds of Society from the objects contemplated in this

Da. E. CLARK, President. MUEL R. LEAVITT, Secretary.

HANSON, Treasurer. LOVELL, GEORGE E. TAYLOR, RICHARD COLE, MITCHELL H. C. BARNES, Disbursing Committee

For the Herald and Journal.

### SPRINGFIELD DISTRICT SAB. SCHOOL CONVENTION.

The friends of Sabbath Schools met at Wilbraham, the The Convention continued two days, and was re-yal as a season of great pleasure and interest, and gales promise of good to the Sabbath School enter-The time was spent in hearing reports from the difchools on the district, and in discussing resolutions, its were read from seventeen stations only. Some of ere not so full and perfect as we could desire, still them gave a favorable account of the condition of the lt was especially pleasant to learn that in several schools, during the account of the condition of the schools, during the account to learn that in several schools, during the account of the condition of the schools, during the account of the condition of the schools, during the account of the condition of the schools and the condition of the condition of the schools are considered. schools, during the past, year, a good number of per-lad been the subjects of converting grace. In some s, but one or two conversions were reported; in others or more. In this respect the Reports were much more sting than those of last year. We should judge it a safe its. from all the ting that those of last year. We should judge it a safe ting from all that we have learned, that, at least, one of persons now connected with Sabbath Schools on this ct, have given their hearts to Christ, during the present. This fact should fill us with gratitude and courage. It is importance of obtaining more perfect Reports was seen it by the Convention, and measures were adopted for the publishment of that end in the future. ention, and measures were adopted for the diat end in the future. ssible to state in this Report all the Reso-

simpossible to state in this Report all the neso-ssed by the Convention. Nearly twenty were racing almost all of those important views and that a serious consideration of the S. S. cause ally suggest. A glance at the resolutions would that the resonatibilities of any suggest. A glance at the resolutions would away, that it was urged, that the responsibilities of a office demand of him extensive reading and ell as seep piety; but the supreme authority of the should be clearly inculeated; that increased attack the given to sucred Geography, that those doctowhich distinguish us as Methodists should be interested in the minds of our children; that the practice effects which distinguish us as Methodists should be infise minds of our children; that the practice efexercises of the Sabbath School into less time
is an evil which the convention would entrent
mus, Ministers, and Church Authorities to remconversion of the soul should be the supreme
e teacher; that books of a decidedly religious
el such only as teach sound doctrines should be
atto our schools; that the Sunday School Advobe more extensively circulated; that the division re extensively circulated; that the division of departments is desirable, where there are are; that singing, good order, and punctuit; that personal experiences and punctuit. int; that personal conversation on the salva-should be faithfully attended to by the teacher, plous persons should always be selected as

ominent topics discussed. The magnitude the prominent topics discussed. The magnitude of most of them, all intelligent minds must perma will all our people rouse up to their vast impereating and auxious inquiry of the Conventant will parents begin to feel that the moral and acation of their children, is the great work that maited to their hands? When will all be ready, in this labor? When will our schools become in efulness what they should be. When will parents manufable and needed example o fattending the labol? When will they realize that around this for the hopes and undying interests of eternity?

The items above mentioned that awakened most discussion, were those referring to the supreme authority of the Scriptures, doctrinal views, the length of time employed in the session of the schools, the division of schools, and the qualifications of schools.

teachers.

The organization of a teacher's class was felt, and conceded

sistance.

Several preachers and superintendants felt resolved to make the effort to organize a class. Courage, brethren! Falter not. Expect difficulties, but hold on. O can we not by perseverance, entreaty, and persuasion, bring about the lappy time, when the teachers of our schools, and many of the parents and children, will find a pleasure in spending one hour, during the week, with their pastor in the delightful study of the word of God? When that time comes, Sabbath Schools will be what they should be. Until it is, in some degree, realized, in despite of all the good that we hope to see, there are many serious evils, whose continued existence we must yet deplore. The standard of qualification for instruction, is rising every where else. Should it not most of all in things sacred? Several addresses were mide on Wednesday evening, to a large and interesting audience. The exercises were enlivened and maste increasingly, interesting, by occasional singing by the choir. Thus passed away our pleasant Convention. The weather was beautiful, our reception kind and hospitable, the prevailing sentiment and feeling of the meeting joyous and friendly. Our souls and sympathies were awakened by great and important considerations, and we returned tour fields of labor, with the purpose of making new and redoubled exertions in the good cause that called us together.

Loranus Crowell, Sec.

News from Europe.—The packet Ship Zurich, from

## Religious Summary.

hast Subbath in Cincinnati, and preached in Morris Chapel, at tier, and had already arrived at Milan. It was supposed that 11 o'clock, A. M., and at Ninth street at 3 o'clock, P. M., to large congregations, who were much edified with his discourses. It was said that Austria had already 6000 men on the line of He left here, by steamboat, on Monday, on his way home to Baltimore, after several months' absence in attending the Rock River, Iowa, Illinois, and Indiana Conferences. The Bishop's health is much improved by his journey. He returns to the East in excellent spirits, and much endeared to the respectively of the Rock River, Iowa, Illinois, and Indiana Conferences. The Bishop's health is much improved by his journey. He returns to the East in excellent spirits, and much endeared to the respectively of the Rock River. to the East in excellent spirits, and much endeared to the preachers and people of the West, whom he has served as Bishop with great satisfaction to all concerned. Our Bishops have been doing the good work of episcopal evangelists, presiding in the Conferences, preaching to the people the heights and depths of our holy religion; and by their private intercourse, among all, showing a lovely example of gentleness, piety, and all the graces of the Holy Spirit. They have done well their parts in promoting the peace of their own church, and that of others; and if there be contentions, and schisms, the present Bishops of the Methodist Episcopal Church have no hand in promoting or encouraging them. The good results of their Christian course will appear after many days, as they do even constitution.

Art. 1. This Society shall be called The Preachers' Aid Society for the Maine Annual Conference of the Methodist Episcopal Church.

Art. 2. The officers of this Society shall be a President, Vice President, Secretary, and Treasurer, and a Disbursing Committee of five, who shall be chosen by balling and a Disbursing Committee of five, who shall be chosen by balling and a Disbursing Committee of five, who shall be chosen by balling and the production of the Methodist and the production of the Methodist Episcopal Church.

Art. 2. The officers of this Society shall be a President, Vice President, Secretary, and Treasurer, and a Disbursing Committee of five, who shall be chosen by balling and the production of the Methodist Episcopal Church have no hand in fattening which we have found it highly valuable.

Big Cheese.—A farmer's wife in New Connecticut, Ohio, is preparing an immense cheese for a present to Queen Victoria. With some few of her neighbors, she has procured the milk of 500 cows for ne day. The production is a cheese which is a cheese w

Rev. EZEKIEL COOPER, deceased, late of the Philadelphia Conference of the M. E. Church, bequeathed in his will a good, neat, octave Bible—similar to those bequeathed by the late Bishop Ashbury to those named after him—to each and every child, or person, whose name is "Ezekiel Cooper," so called for and after him, and with reference to his name particularly, with, or without a middle or additional name. He directed that the Bibles should be purchased at the Methodist Book Concern; and that the persons entitled to receive them should be ascertained, and the mode of distribution determined upon by his executors and the Book Agents at New York. The persons entitled will please forward immediately their names, residence, and the time of their birth, to the Rev. George Lane, No. 200 Mulberry street, New York, by whom the books will be distributed. Application must be made by or before the 21st day of February, 1848. IGNATIUS T. COOPER, SAMUEL B. COOPER, SAMUEL B. COOPER, SAMUEL B. COOPER, SAMUEL B. COOPER, Cother 20, 1847.

Other Methodist pagers will please copy.

her Methodist papers will please copy.

if titles are worth a straw to ministers,) spent the last Sab- sick. bath in Rochester. He preached twice during the day, once in cline of a long and useful life.

Rev. Dr. Warren.-A very crowded congregation and fifty men-one fifth of the whole force engaged. Rev. Dr. Warren.—A Very crowded congregation all monies received from such auxiliaries shall all monies received from such auxiliaries shall above-named five, gentleman would occupy the pulpit. The officers of said auxiliaries shall have the right to vote in all meetings of this Society.

Art. Warren.—A Very crowded congregation and fifty men—one fifth of the whole force engaged.

Rev. Dr. Warren.—A Very crowded congregation and fifty men—one fifth of the whole force engaged.

Rev. Dr. Warren.—A Very crowded congregation and fifty men—one fifth of the whole force engaged.

The Episcopal Convention.—The Episcopal Convention has voted that a Bishop cannot be elected in place of onderdonk—that the office is not vacant. The Convention has also voted against the proposed cafon, that a suspended on Sunday attendancy, it may be recollected, a leading minister of the Wesleyans, from whom he separated about ten years ago. For the last ix years he has been the Incumbent of All Souls, Manchester, which is within the new diocese of Manchester,—London Becord.

The Germans in the West .- A very large portion Providence, Rhode Island. of the German immigrants who arrive in this country, immeof the German immigrants who arrive in this country, indicately proceed to the West; and but a few require the aid of the commissioners, on their arrival in this city. They form a most healthy addition to the growing population of that remove the country and the country and the country arrived at Vera Cruz. They belong to Cushing's Brigade. Colonel Hays, with his regiment of mounted men, was then hourly expected. gion, and many of them have become members of Protestant Churches of the various denominations. We have recently seen letters, in which their good conduct and religious deport- a large plot of ground near and im nediately opposite the ment are favorably spoken of.

Kentucky Conference.-We learn by a letter from erecting a magnificent Hotel. Dr. Henkle, in the Nashville Christian Advocate, that the Kentucky Conference-closed its session at Frankfort, on the thirtieth ultimo. The doctor gives the following interesting items:—"The missionary collection has been hetter than usual, and there has been an increase in the Conference of near two thousand. The Rev. Jos. Cross, A. M., late of Povdras Street church, New Orleans, has been appointed Professor of English Literature in Transylvania University. He is here, and will enter immediately on the discharge of his new duties."

Bishop Soule was in usual health at the close of the Conference. He was bound for Cincinnati.—So. Ch. Adv.

# Science and the Arts.

Dr. STREMME, Professor of Architecture in the Imperial University of Dorpat, Russia, has recently invented a method of drawing from the leaves of the pine, a cotton-like substance, to which he has given the name of Forrest wool, which is extremely well fitted for the fabrication of coarse stuffs, as paste board and wrapping paper. The cloth made of the Forrest wool, retains, it is true, an odor of rosin, but as this odor drives off troublesome insects, the cloth may be used with advantage in bedding, such as mattrass covers, blankets, &c..

Paintagent "20—Fittus, Kent, Fillmore, Butler, Talbot, Grant.

S—Mitchell, Fillmore, Fittus, Butler.

N. Middleboro' and R., Feb. 15—Crandon, Mitchell, Fallmore, Titus, Butler.

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N. Middleboro' and R., Feb. 15—Crandon, Mitchell, Fallmore, Titus, Butler.

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N. Middleboro' and R., Feb. 15—Crandon, Mitchell, Fallmore, Titus, Butler.

N. Middleboro' and R., Feb. 15—Crandon, Mitchell, Fallmore, Fib. 27—Talbot, Filmore, Fi University of Dorpat, Russia, has recently invented a method vantage in bedding, such as mattrass covers, blankets, &c., S. Dartmouth, 3d-Grant, But.er, Fillmors, Titus.

wantage in bedding, such as mattrass covers, blankets, &c., especially for barracks, hospitals, and other establishments, where a great many are crowded together.

Brick Machine.—In the July number of the Journal of the Franklin Institute, is a very favorable report of a highly useful machine, invented by a Mr. Culbertson, of Cincionati. The writer being in New York, and learning that one of the machines was in successful operation at Staten Island, a few miles below the city (erected by a company of capitalists,) he was induced to go down and see it work. Contrary to all preconceived opinions respecting the mode of making bricks, he there found men at work wheeling the crude clay from the bank where it had been dug the day previous, directly to the machine. Two men were busily at work, shoveling this clay into the machine, while two men or the shoveling this clay into the machine, while two men or the opposite side were removing the bricks on to wheelbarrows, taken to the kiln, where others were busy stacking them ready for burning; while there, the machine was making five ready for burning; while there, the machine was making five revolutions per minute, each revolution throwing off fourteen bricks. He was informed that the machine averaged about three thousand bricks per hour. A kiln of these bricks had just been burnt, which looked very handsome, and were readily sold at the kiln at a very high price, and more ordered. Should these machines be adopted in this neighborhood, we should have more perfect bricks, and at a lower price than at present. It would be well for the builders and capitalists to look into the matter.—Mail.

Brilliant Meteor at New Orleans,—The New Orleans Bulletin says, that on the evening of the 15th inst., a brilliant meteor passed over that city, at an elevation of forty

Will celebrate their Anniversary at the North Russel Street Methodist Episcopal Church, Nabbata afternoon, Nov. 7th Sermon by Rev. Mr. Rics. A collection will be taken to aid the funds of the Society.

Frances A. Collins, Sec. or forty-five degrees, passing in a north-easterly direction, in a descending line of about twenty-five or thirty degrees, with the surface of the earth. It had not what could be called a very rapid motion, but its progress could be deliberately followed by the eye, until it was lost in the horizon. Its brightness was very great, almost intense, being very similar to that of a Drummond light. The night was still, and clear, and the momentary lightness far exceeded that of full moonlight. It was not accompanied with the slightest explosion.

The Cambridge Telescope.-The new telescope at The Cambridge Telescope.—The new telescope at Cambridge, is found to answer all the high anticipations which have been entertained in regard to it. The wonderful nebula in the constellation of Orion has recently been subjected to the scrutiny of Mr. Bond, through the telescope, and it has fully yielded to the power of the admirable instrument. The capacity of the telescope is thus shown to be equal, if not superior, to the famous instrument of Lord Rosse, the great power of which this nebula so long resisted. May we not expect grand discoveries from this new telescope, in the hands, as it is, of patient and skilful observers ?—Boston Traveler.

# Summary of Intelligence.

# LATER FROM THE ARMY.

The organization of a teacher's class was felt, and conceded, on all hands, to be the most important means of improving our schools. Our schools must, to a great extent, be what the teachers make them. Incompetent teachers can never make good schools. Our only hope for competent, well qualified and deeply interested teachers, must be the Teachers's Class. Here and there one may be found, that can dispense with it; but the great mass of teachers need the influence and advantage of it, and the best would find it a source of great assistance.

Several preachers and superintendants felt resolved to make the effort to organize a class. Counge, brethren! Falter not.

On the 1st inst., Santa Anna at the head of 2,000 cavalry

News from Europe .- The packet Ship Zurich, from Havre, Oct. 5, brings us news a little later from Europe. Accounts from Cologne of 26th Sept. say that all the persons lately arrested for treason had been discharged, except Pigozzi. The Common Counsel of Bolona had voted 8000 pounds to arm the National Guarde. Six Austrian regiments were Bishop Waugh.-This venerable Bishop spent en route to form a military cordon on the Piedmontese fron-

on ship board, or after they were landed, is seven thousand Bishop Hedding.—This Right Rev. Father in God Isle, from Londonderry, had when she started, 366 passengers, (and no man in the nation is better entitled to the appellation, eighteen of whom died on the passage, and 120 were landed

bath in Rochester. He preached twice during the day, once in each of the Methodist Churches. His health, as all will be pleased to learn, is usually good. For nearly fifty years he has been a minister of the gaspel, and for a quarter of a century a Bishop in the church. No man is more universally respected and beloved. May Heaven's choice blessings attend the delegation of the desired and beloved. May Heaven's choice blessings attend the delegation in nurselying from Year Courte Library lets in conditions. The Hardest Fighting yet .- Major W. W. Morris, dred men, in marching from Vera Cruz to Jalapa, lost in conflict with the guerillas, in killed and wounded, one hundred

Col. Alanson Palmer, of Buffalo, has purchased, for \$60,000, Girard College, Philadelphia, which he has laid off in building lots of liberal size, and on one of which he contemplates

# Notices.

PLAN OF MISSIONARY LABORS. The New Bedford District Preachers' Association, at its recent meeting at Bristol, appointed a committee, consisting of D. Wise, J. D. Butler, and R. W. Allen, "to draw up a plan of missionary visitations throughout the District." The following plan was reported, adopted, and ordered to be published in the Heraid.

Oct 25, 1847.

M. J. Talsov, Jr., Sec.

N. Bedford, Elm St., Feb. 6-Butler, Kent, Fillmore, Titus, Talbot, Grant.

Fourth "13-Filmmer, Kent, Butler, Titus, Talbot, Grant.

Pleasant" 20-Titus, Kent, Fillmore, Butler, Talbot,

POST OFFICE ADDRESS. Rev. Samuel A. Cushing, Shrewsbury, Mass.

COMMUNICATIONS. D. Hill—J. M. Stoddard—M. P. Alderman—J. A. Scarritt—F Furber—A. Corbin—A. Osborn—C. N. Smith—M. Trafton—W. J. Mosss—D. K. Barrister, z—W. R. Bagoali (we will try to remedy the difficulty)—J. Fassett—F. Conant—F. H. Mudge.

THE FEMALE WESLEYAN BENEVOLENT SCCIETY

A CARD. The thanks of the Trustoes of the Biblical Institute are hereby publicly presented to the ladies of Danville station, VL, and to the ladies of Winchester station, N. H., for their benevolence in liberally furnishing the rooms of the Seminary edince.

Concord, Oct. 7, 1843. Per order, C. ADAMS, Sec.

PROVIDENCE CONFERENCE ACADEMY. The Winter Term of the Providence Conference Academy will commence on Thursday, Nov. 11, and continue eleven weeks. It is desirable that those who design to attend during the term-should be present at its commencement.

East Greenwich, R. I., Oct. 29.

NEW HAMPSHIRE CONFERENCE SEMINARY.

NEW HAMPSHIRE CONFERENCE SEMINARY.

The trustees of the N. H. Conference Seminary are hereby not find the telescope is thus shown to be equal, if not superior, to the famous instrument of Lord Rosse, the great power of which this nebula so long resisted. May we not expect grand discoveries from this new telescope, in the hands, as it is, of patient and skilful observers?—Boston Traveler.

The mine of La Luz, in Guanaxuato, Mexico, belonging to Don Perez Galvez, is yielding the extraordinary profit of about \$100,000 per week.

NEW HAMPSHIRE CONFERENCE SEMINARY.

The Trustees of the N. H. Conference Seminary are hereby not filled that their annual meeting, at the close of the fall term, will be holden in the Seminary building, on Tuesday, the sixteenth of Nov. next, at 30 clock, P. M. A full attendance of the Board is requested to subminess of blowing Board of Visitors also (appointed by the last Annual Conference) are requested to be in attendance on the samination, which will be on Tuesday and Wednesday, Nov. 1 and 17:—Prof. C. Adams, Rave. N. W. Aspendance of the Seminary are hereby now field the their annual meeting, at the close of the fall term, will be holden in the Seminary building, on Tuesday, the sixteenth of Nov. next, at 30 clock, P. M. A full attendance of the Board is requested to be be becaused by the subminary building, on Tuesday, the sixteenth of Nov. next, at 30 clock, P. M. A full attendance of the Board is requested.

The Trustees of the N. H. Conference Seminary are hereby now holden in the Seminary building, on Tuesday, the sixteenth of Nov. next, at 30 clock, P. M. A full attendance of the fall term, will be not sext and the close of the fall term, will be not sext and the close of the fall term, will be holden in the Seminary building, on Tuesday, the sixteenth of Nov. next, at 30 clock, P. M. A full attendance of the fall term, will be not sext and the close of the fall term, will be not sext annual meeting, at the close of the fall term, will be not NEW HAMPSHIRE CONFERENCE SEMINARY.

# TO BENEVOLENT SOCIETIES.

The Boston Society for the Prevention of Pauperism, will hold the usual meeting of Delegates from the Benevolent Societies of Boston, in Boom No. 3 Tremont Temple, en Tuesday, Nov. 9th, at 3 o'clock, P. M., and will continue to hold meetings regularly on the second Tuesday of each month, at the same place and time, until April. All Societies of a benevolent character are respectfully invited to send Delegates to attend those meetings, compare notes and gain information, with regard to the charities and poor of this city.

By Order of the Board of Managers.

F. R. WOODWARD, Secsetary and Agent.

MONEY RECEIVED AND CREDITED FOR THE HERALD

See that the money you			
Iden, Sanford	2 00	1 4	Jan. 1, '48 May 1, '49
Avery, Walter Aiken, Charles P.	2 00	11	Oct. 15, '48
Arnold, Mary Atkins, Zacheus	2 25	, "	April 20, '48 Oct. 7, '48
Adams, Abigail	2 00	11	Oct. 15, '43
Bates, Benj-	2 00		April 29, '48 Jan. 1 '48
Slanchard, Leonard Slanchard, Alexander	2 00		Jan. 1, '49
Sianchard, F. W.	2 00	) "	Oct. 1, 49
Baker, Harvey Battles, T. B. Bradey, J. E.	2 00		
Bradey, J. E.	2 00	9 44	
Bigelow, George Brown, Moses	2 00		Nov. 22, '43 May 1, '47
leaveland, Angeline	2 00	) "	April 15, '44
Carpenter, Allen Crouch, S. E.	2 0	) "	Oct. 15, '48
inducath Alpin	2 00	, ,	July 1, '48 Oct. 7, '47
Critchet, Nathl. Calef, N. B. Conant, Henry Cate, C. G.	8 00	,	Jan. 4, '49
Calef, N. B.	2 00		Sept. 1, '43 July 1, '48
Cate, C. G.	2 00	,	July 1, '48 Nov. 1, '49
Doe, Alfred	2 00	) 11	May 15, '49
Dench, J. W. Drake, J. W.	2 2 2 2 2 0		May 15, '49 Jan. 1, '49 Aug. 1, '49
laggett, Milton	2 00	) "	Oct. 1, '48
Doddridge, S. K.	2 0	) "	Sept. 15, '45
Darling, Russell	2 00	) "	July 1, '47
Dale, Joshua Dennis, David	2 00	) "	Inn 1 '49
Dunham, C. H.	2 00	, "	Jan. 1, 43
Davis, Henry	2 00	) 41	Sept. 1, '48
dwards. Joseph	1 00	) "	April 1, '49
Illis, Gilbert Ildredge, David	2 00	9 41	April 1, '49 Aug. 1, '47 Sept. 15, '44
Eldredge, David	1 00	) "	Jan. 1, '45
ord, Nathl.	4 00		Jan. 1, '49
lagg, C. S. arnaworth, Royal	2 9	) "	May 15, '47
recborn. Stephen	1 00	) "	Feb 15 '48
reeman, Osmore	3 00	) 11	Dec. 1, '47 Jan. 1, '48
retenan, Osmore rotock, D. K. armer, Zadock	2 00	9 44	Oct. 1, '43
armer, Zadock	2 00		
riffin, Harvey front, Frederick files, Issac ell, Jason fover, Ahnira lale, Lois	2 00	) "	Nov. 1, 48 Sept. 15, 49 Jan. 1, 48 Jan. 1, 48
iles, Isaac	1 1:	2 48	Jan. 1, '48
over Ahmira	2 0		Jan. 1, '48 July 27, '48 May 27, '48
ale, Lois	2 0	) "	May 27, '48
Hesson, Abel Fardner, Experience	2 00		Nov. 1, 48
reenwood, Artemas	2 00		Sept. 1, '49 Nov. 1, '47
Harlow, Daniel Hale, H. G. Hall, H. N.	2 00		Oct. 1, '43
Hale, H. G.	2 00		Oct. 15, '49
Halverson, M. A.	2 2	5 46	Oct. 15, '48 June 1, '48 Oct. 15, '47
Arria John	1 00	3 "	Oct. 15, '48 Oct. 15, '47 Sept. 1, '48
larding, Ephralm Jolmes, Nathl. Jatch, Susan Jove, Geo.	2 0	1 "	
laich, Susan	1 0	9 44	Oct. 1. '47
lowe, Geo. Iill, Abijah	0.5	) "	
lardy, Saml	0 5	) "	Jan. 22, '48
loward, O. R.	1 0		Mar. 1, 40
ohnston, Jonah mes, James	2 00		May 1, 49 Sept. 7, 48
	2 0	) "	Aug 21 248
Imhall, Oliver	4 00		Jan 1 48
inton. Juseph	2 00		Nov. 8, '47 Aug. 1, '48
ane, A. P.	4 00		Aug. 24. 247
lorse. Lewis IcCrillis, H. N.	2.0	3 "	Oct. 1, 48
Inore. Page	2 00	9 64	July 1, '47
Iontgomery, John lead, Joseph	2 0	9 44	
liles. Charles	2 0	) "	
ferrill, Stephen	3 0		April 15, '45
laynard, Harvey Iay, W. B.	2 0	0. "	June 1, '49
1883, A. A.	8 0		July 1. 49
iste, Josiah as m. Stephan	20	,	Aug. 7, '47 Jan 1, '48
inter, Jacob	20	) "	Oct. 15, '48
inter, Jacob	20		
lickerson, Joshua his. Elisha	4 0		Oct. 1, '48 July 1, '49
sboru, Amos	- 10	,	Jan. 1, '49
ierce, O. G. arenne, J. U.	2 (1	) 40	July 1, '49
arsons, J. U.	2 2		Jan. 1, '48 July 1, '43
ike, Andrew owell, David	2 (	0 44	July 1 '48
nipps, Samt.	4 0	3 "	Ian 1 '49
nigly, Harriet	2 00		July 1, '48 April 15, '48 June 1, '47
logers, John	1 00	,	June 1, '47
mith. Robert	20	0 "	Sept. 1, '47
immons, Cha.	2 0	9 "	July 15, '48
tracter, Cha.	2 0	,	May 1, '48 Jan. 1, '48 Jan. 1, '48
towall Flins	2 2	5 "	Jan. 1, 48
inclair, A. S.	1 0		Aug. 15, '47
prague, N. M trout, W. H.	1 00	) "	June 15, '48 May 1, '43
prague, N. M. Rrout, W. H. Inow, L. W. Inow, L. W. Inow, E. B. Inow, E. B.	* 2 0	9 "	Aug. 15, '48
mall D S. teve is. E. B.	4 0	7 "	
mun, cari	2 0	0 "	Aug. 1, '48
hurtleff, Jared	20		Aug. 7, 47
Cuttle, J. M.	1 0	, ,,	Oct. 1, '43

#### BOSTON PRODUCE MARKET. From the Massachusetts Ploughman

Oct. 1, '48 Aug. 1, '48 Oct. 15, '48 Nov. 1, '47

Nov. 1, '47 Aug. 22, '48 Aug. 15, '48 Oct. 15, '47 Oct. 15, '47 Oct. 15, '47 May 1, '47 Sept. 1, '48 Sept. 1, '48

Tuttle, J. M.
True, T. J
Treffren, L. D.
Terry, Orlando

Perry, Orlando Upham, Jesse Vining, Ellas Waterhouse, John Worth, Wu. 2d, Weeks, J. M. White, M. A. Walden, C. C. Wellman, J. W.

Whiting, Perez

BEEF, PORK, LARD, &c. Mess Baef, per bbl...

Cash price, 13 00 a 13 50

Navy Mess, bbl., 12 00 a 12 50

No. 1 do., 160. 116 0 a

Pork, Boston, ex. clear, bbl., Boston Clear, 00 00 a 23 00

Do., cloar, 00 00 a 20 00

Mess, 1

Do. Prime, Boston Lib., 0bio do., do. Hams, Boston, lb., 0 00 00 a 20 00

Do., cloar, 00 00 a 20 00

Tongues, bbl., 0 Tongues, bbl., 0 Tongues, bbl., 0 00 00 a 20 00 BUTTER, CHEESE, AND EGGS. Lump, 100 lbs., Tub, best, tou, Shipping, do 16 a 24 | Cheese, best, ton, 15 a 22 | Do. common, ton, 7 a 10 | Eggs, 100 doz., FRUIT AND VEGETABLES. Apples, per bbl., Potatoes, bbl., Beets, bbl., Carrots, bbl., 2 00 a 2 50 | Onions, per bbl., 1 50 a 2 00 | Pickles, bbl., 0 00 a 1 25 | Peppers, bbl., 0 00 a 1 25 | Mangoes, bbl., HAY - (Wholesale Prices.) Country, 100 lbs., 75 a 85 Straw, 100 lbs., Eastern pressed, ton, 14 a 14 50 HOPS .- [ Wholesale Prices. ] WOOL .- [ Wholesale Prices. ]

45 a 50 | Com. to 14 blood 46 a 50 | Lamba, super. a | Do 1st quality 40 a 45 | Do, 2d do 32 a 33 | Do, 3d do Do. prime
Do. lambs
Am. full blood FLOUR AND GRAIN.

FLOUR AND GRAIN.

Bosron, Oct. 22.—The receipts of Flour have been pretty large, and the trade has become well supplied. Prices, however, remain without material alteration, although the demand has fallen off: but holders generally prefer to store than sell at any reduction. Genesee, common braids, sells moderately at \$7.09; faicy braids, 7.25 a 7.59; Ohlo and Michigan, 6.87 1-2 per boll, cash. The market being bare of Southerd, shippers have been obliged to purchase Western for the West Lidia market. Sales have been made of Corn Med at 2.25 a 3.59 per bbl, cash.

Grai.—For Corn. there has been a good demand. The market is firm, and prices have advanced. Yellow flat sells at 80 a 82c.—Western mixed, 78c, and white 75 a 76c per bushel, cash. Oats are more plenty, and mederate sales are making at 50 a 54 for Northern, and 30 a 51 per bushel, for Eastern. Rye is scarce. Small sales are making at 1.00 per bushel, cash.

Oct. 27.

BRIGHTON MARKET. Monday, Oct. 25. market, 1801 beef cattle and stores, 14 yokes Working Oxen, lowes and Calves, 7010 sheep and lambs, and about 1350 swins. eef Cattle.—Extra, 6 75; 1st quality, 6 25; second do, 5 75; 4 24 25 5 5 500 third do, 4.75 a 5.00.

Store Cattle.—Sales were noticed at 12.00 a 18.00, for yearlings; three year olds, from \$22 to \$35.

Working Ozen.—Sales made at \$70, 84, and 90.

Cows and Calves.—Sales were made at \$16, 19, 26, 30, to 44.

Sheep.—Old sheep at 1.75 to 3.87. Lamba from 1.63 to 3.00.

Shome.—At wholesale, average lots, 5c; at retail, from 6 to 7.

# MARRIED.

In the M. E. Parsonage, Marshfield, Oct. 24, by Rev. L. Peirce, Mr. Eliphalet Gay, of Stoughton, to Miss Emily Mitchell, of M. In Greenland, Me, at the parsonage, July 23, by Rev. F. Furber, Mr. Andrew I. Barsantee to Miss Hannah F. Hayes, both of Portsmouth, N. H. At the meeting bouse, Oct. 24, Maj. I. Harvey Philbrick, of Deorfeld, to Miss Glara B. Seavey, of G. In Lowell, 23d ult., by Rev. Prancis Massuere, Mr. Wm. Hubbard, of Weymouth, Mass., to Miss Mary Barrett, of Lowell. 1n Minot, Me., Oct. 10, by Rev. R. R. Ford, Mr. Samuel B. Hutchings to Miss Arvella Bailey, both of Minot. In Fairhaven, Mass., Oct. 14, by Rev. M. J. Talbot, Jr., Mr. John M. Tilton to Miss Lydia B. Shearman. Mr. Charles D. Shearman to Miss Abba Ann Harris, all of F. Oct. 29, Mr. Joseph W. Pierce, of Taunton, to Miss Sarah Thomas, of F.
In Hookset, N. H., Oct. 7, by Rev. C. Holinan, Mr. Elijah Upton, Jr., of Bow. N. H., to Miss Mary A. Hills, of H. Oct. 17, Mr. Daniel G. Elliott to Miss Mary H. Ordway, both of H.

In Minot, Me., Oct. 14, Charles Herman, child of Rev. R. R. and Almira Ford, aged 2 years and 5 mos.

In Fuchburg, Sept. 18, Mary Minerva, daughter of Rev. Daniel K. and Harriet N. Basister I. Sanster.

In Sudbury, Oct. 27, Mr. Jonathan Fairbanks, aged 86.

### GEORGE ON UNIVERSALISM.

THIS work, for the most part, passes over ground hereto-fore unoccupied by any other writer. Nearly one thousand copies of it have been sold, mostly in Maine. The following brief outline will enable the reader to judge, in some measure,

PART 1.

CHAP. 1.—In this, it is shown that while Christ and his apostles exercised their ministry among believers in endless punishment, they never held it up as an error, or warned the people against it, in a single instance. So far from this, they used language which, considering the belief of those they addressed, must have been understood as sanctioning the doctrine. It is shown, too, that if the doctrine of no future punishment is true, Christ and his apostles must have believed it, and labored to establish it; and as they were frequently employed in exposing other errors, we might well conclude they would rebuke the error, if it were one, of endless punishment. But no such rebuke occurs in the Bible, neither did Jew or Gentile ever complain of Christ and his apostles for teaching the salvation of all men. Christ and his apostles were came in collision with Jew or Gentile, upon this point, but did teach, in a variety of ways, endless punishment. The conclusion is, Christ and his apostles were not Universalists—therefore Universalism must be false.

CHAP. 2.—This contains answers to objections urged against the view taken in Chap. 1, in which the Universalist sophistry and perversion of Matt. 16: 8, and 1 Tim., 4: 10, are faithfully exposed.

CHAPS. 3 and 4.—These are devoted to an examination of Mr. Ballou's Ancient History of Universalism, and to an exposure of some of the historical falsebooks, put forth with

CHAPS. 3 and 4.—These are devoted to an examination of Mr. Ball or's Ancient History of Universalism, and to an exposure of some of the historical falsehoods, put forth with much confidence, by ministers of the order, both great and small, such as, "The immediate successors of the apostles were Universalists;" "The doctrine of endless punishment was not known in the church until Tertullian taught it a: the commencement of the third century;" "Immediately after Origen's day, we perceive that many of the Fathers maintained the doctrine of Universalism," &c. These bold assertions are shown to be false, by the testimony of the apostolic fathers, and those who immediately succeeded them. This is done by quotations from accredited translations of the fathers, in language of such construction that it cannot be quibbled away. and those who immediately succeeded them. This is done by quotations from accredited translations of the fathers, in language of such construction that it cannot be quibbled away. It is shown that the doctrine of endiess punishment was held by the Christian Church of the second century, and us it respects the modern notion of no future punishment, Mr. Ballou himself says of those fathers who succeeded the apostles prior to A. D. 210, "That there was a future sate of suffering, they all agreed." Extracts are given from Justin Martyn, to show that endless punishment was the belief of the church in his time. It appears, too, from Mr. Ballou's own testimony, that universal Restoration is not found in any Christian writings, for more than 110 years after the death of Origen, while, during this same period, as admitted by this author, the opposite sentiment was taught most explicitly, and has come down to us in the writings of some of the brightest ornaments of the church. In these chapters are given all the traces of the Restoration doctrine which Mr. Ballou has been able to furnish, from the time of St. John down to the Reformation by Lather.

CHAP. 5.—This is occupied with an examination of the History of Modern Universalism, by T. Whittemore. Specimens are given of the author's effort to press great names into his service, such as Watts, Doddridge, Young, McKnight, Newcomb, Fenel m, Episcopius, and others. In this chapter is seen, at a glance, all the traces of the no future punishment scheme that Messrs Ballou and Whittemore have produced, from the apostles to the 19th century, and that no man calling himself a Christian minister, and received as such, was ever known to openly avow and advocate the doctring that all will

himself a Christian minister, and received as such, was ever known to openly avow and advocate the doctrine that all will be saved without any future suffering, until about 1818. It concludes with a brief view of the rise and progress of Uni-

PART II.

CHAPTERS I, 2, 3.—These contain an exposure of the means resorted to for the propagation of Universalism, in which numerous extracts are given from their books and papers, and are shown up in their true light—auch as, the boasted numbers in their ministry who were once partialists, the rapid spread of their sentiments, their eagerness to present to the world defections in the ministry and membership of others, opposition to revivals, infiled sentiments in poetry and prose, apology for profane swearing, vile epithets applied to Christian ministers, hearsays and falsehoods published by their editors, and loved by their readers, immoral tendency of evangelical doctrines, great numbers of believers in endless punishment in the State Prison, Universalist views conductive to a pure ministry, no future punishment claimed and disclaimed as a denominational sentiment, professing a belief in future punishment, but fearing to disturb the "peace of the order" by preaching it, the "new dispensation" of church formation, Baptism, Lord's Supper, Prayer Meetings, Family Prayer, Revivals, &c. Illustrations and facts are given respecting these. The Trumpet and Banner appealing to low principles and depraved passions, great men claimed, use of Greek and Hebrew, English translation of the Bible discredited, testimony of eminent scholars respecting it, people taught to believe that Christian Churches are about to pass away, their course respecting the Temperance cause, rum advertisement in the Bunner of 1814, the idea that opposition aids them acticed, &c., &c. In a word, this part of the book is an exposure of the manner in which the leaders in the denomination have catered to depravity, to build up their own sect and demolesh others.

CHAP, 4.—This contains a refutation of popular argaments PART II.

molesh others. CHAP. 4.— This contains a refutation of popular argaments CHAP. 4.—This contains a refutation of popular argaments put forth by some of the first men in the order, such as, their use of "The Lord will not cast off brever;" "Who will have all men to be saved;" "The desire of the righteons shall be granted;" "Whatsoever is not of faith is sin;" "All peay that Universalism may be true;" "Can you pray that one soul may be damned to all eternity?" "Paul, in his thirty years' preaching, did not use the word hell;" fifty dollars offered for the expression "unprobable sin;" in the Scriptures; phrase "sternal death" not in the Bible; future state reference of the expression "eternal life" denie; "As in Adam all die," &c., interpretation exposed; Universalist views of the resurrection refuted; sophistry on the expressions, Julys, Julys, Lulys, Lulys 15 50 a 15 50

13 00 a 13 50

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### WHOLESALE AND RETAIL TAILORING ESTABLISHMENT. JOHN GOVE & CO.,

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Oct 27.

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TO YOUNG CLERGYMEN!

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Boston Oct. 20. Boston Oct. 20.

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Advertisements.

Advertisements.

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P. S. HOWES, July 28.

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C. B. MASON.

Sept. 22.

Sm. N. WETHERBEE.

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NEW WORK ON BOOK-KEEPING.

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Sept. 1. Sm

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nated to arouse and instart a school, and make good readers, and has rejected may pieces of sterling character, and of great literary merit, deeming them altogether above the comprehension of the mass of scholars in our Common Schools. This volume will be ready about the last of September.

The attention of Feachers and School Committees is particularly called to the elegant and substantial style of this series of Readers, to the Paper, Printing and Binding, and also to the VaRY LOW PRUCE which the publishers have determined to sell them. We home for large salars and shall be

mined to sell them. We hope for large sales, and shall be satisfied with small profits.

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April 22

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Sept. 22.

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G. W. PRUDEN, March 3.

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# Aug. 25.

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ing partner of the late Firm of Ela & Forbes,) at NOTICES, CARDS, &c. &c.,

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CHALES WAITE,
June 16.

tf No. 54 Cornhill.

HAS removed to 215 Washington Street, nearly opposite Branklin Street.
Boston, June 9. this

GIVE! GIVE!

God's love bath in us wealth upheaped, Only by giving is it reaped; The body withers and the mind, If pent in by a selfish rind. Give strength, give thought, give deeds, give pelf, Give love, give tears, and give thyself. Give, give, be always giving, Who gives not is not living; The more we give, The more we live.

# BIOGRAPHICAL.

For the Herald and Journal.

REV. GEO. S. JUDD,

Of the Providence Conference, is no more .-He died at his residence, in Bolton, Conn., on Tuesday, the 19th, at a quarter before 5 o'clock, A. M., of the typhus fever. Br. Judd was converted at Weston, Conn., when at the age of 15 years, and soon after joined the M. E. Church in that place. When nineteen years of age, he received license to exhort, from the Bethel society, in the town of Danbury, Conn. Some time after this, he commenced business as a partner, in the hat and fur trade, in the town of Middleton, N. Y., where, in 1843, with others, he was instrumental in a glorious revival of religion, in the midst of which he was licensed as a local preacher. Now, feeling that he was called to devote his life to the work of the ministry, he might attend to a limited business, and pursue his studies, in reference to his intended profession. In the March following, he removed to East Windsor, and commenced labor on the Ketch Mills station, vacated by the illness of Br. Vail. In the following June he united with the Providence Conference, in New Bedford, and was stationed at Montville, where the Lord honored him, as an instrument, in the conversion of some souls, and secured to himself many affectionate friends. In 1846 he was stationed in Bolton, Conn., and in April, 1847, he was received into full connection, at Fall River, ordained Deacon, and returned to the Bolton charge. He was greatly beloved by his people in Bolton, and with whom he had witnessed some prosperity. He could honestly say to some, in both Montville and Bolton, with Paul, " If I am not an apostle to others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord." Who can desire better credentials?

On Saturday last, feeling conscious that h was approaching the gates of death, he said to a sister of his, "Give my love to father and mother, to brothers and sisters, and tell them to meet me in heaven; that I feel that God is mine, and I am his." To his wife, on coming into the room, he said, "Do not make any ado; it will be a happy exchange for me, and God can do better for you than I." On Sunday evening, after having been apparently in prayer, he broke out in the following language:—"Jesus, Jesus! Glory be to Jesus! He is a free Savior, a full Savior; he saves me.

> O for a thousand tongues to sing - My great Redeemer's praise.

Brethren, sing, all sing," and then joined with them in the song until the verse was ended .-After having rested awhile, he raised his hands houted, "Glory to King Emany At another time he broke out singing,

" Angels assist your mighty joys, Strike all your harps of gold, And when you raise your highest notes, His love can ne'er be told.

As I was about leaving him, on Monday morning, I asked him if he felt that all was well. He calmly replied, "Yes, glory be to God, I feel that God is with me." A little before he died he called for his wife, and when informed by his sister that she had gone to take a little rest, he re plied, "No matter; we shall soon strike hands on the other shore." His wife coming to his bed, he reached his arm around her neck, and said, "Trust in God, trust in God." After utterance had failed him, he twice moved his hands, as a token to his sister that all was well, and that the prospect was bright, and soon fell asleep in Christ, aged 28 years.

Thus has gone the young and promising Rev. George S. Judd, to his glorious reward. I must say that I have seldom known a minister, either young or old, whose life was so perfectly consistent, in all things, with the sacred dignity o the ministry, as his. Indeed, I have yet to hear of the least fault of this departed brother. The writer attended the widow and the corpse to the residence of his father in Bethel, Danbury, Conn. and improved the mournful occasion, in the Con gregational church, assisted by Br. Crawford, of the New York Conference.

Br. Judd had been married about six years, and has left an amiable and deeply afflicted widow. BENJAMIN C. PHELPS.

Manchester, Oct. 22. Will the Christian Advocate and Journal please copy.

For the Herald and Journal.

# A VETERAN GONE.

Daniel Nickerson, of Orrington, Me., died Sept. 20th, aged 88 years. Father Nickerson has been long and favorably known, as one of the oldest and most substantial members of our Church in this town.

Brother E. Mudge organized the first Metho dist Society, and administered the sacrament, Nov. 27, 1796, and it is believed that father Nickerson then became a member; and a sub sequent life and membership of more than fifty years proved his firm and unabating devotion to the interests of the church of his early choice. He was leader of one class more than thirty years, and when age and infirmity compelled him to retire from office, he had the happiness to see the office and responsibility which he had so long sustained with honor to himself, and entire satisfaction to the class, pass into the hands of his son, to sustain and carry out the interests so dear to his heart. Father Nickerson was among the first settlers of Orrington. His family has consisted of ten children, forty-seven grandchildren, and nine great-grand-children. Of his family, three generations are members of the nodist E. Church, and one son, Rev. Herman Nickerson, long and favorably known as a member of the Maine Conference. Father Nickerson suffered some mental depression in the last part of his life, growing out of bodily infirmity and extreme old age. We therefore gather our assurance that he has met his God in peace, not from a dying testimony, but from a life of more than fifty years devoted to the honor of God, the good of his church, and the welfare and salvation of his fellow men. Peace to his memory.

Orrington, Oct. 21, 1847.

J. ATWELL.

Wednesday, Oct. 13, 1847, aged about ninety town, Sept. 21, aged 15 years. Sister Hastings, being unfortunately deprived of a mother's care, Weston when quite young, which has nearly ever in childhood, found a home indeed in the family since been his place of residence. He was of Br. Moses Morse, where, by her amiable disthree years in the war of the Revolution, on ac-count of which he drew a pension after the last admiring friends. Some time during the last act of Congress, permitting the rich, as well as winter she experienced religion, and thus were the poor, to draw one. About 1830, he experienced religion, and soon after united with the even these could not stay the hand of death .-Methodist Episcopal Church here, of which he The writer improved the funeral occasion, from remained a worthy and consistent member up to the words, "Remember now thy Creator," &c., the time of his death. On account of his great and amid the sobs and mourning of a large auage, his bodily health, as might be expected, has ditory, many of whom were young people, was for years been imperfect; but his mind apparently made to feel that God was truly there. unbroken. His greatest difficulty was, perhaps, the asthma, till his last attack of dysentery, and dropsy, with which he died. In anticipation of death, therefore, years before he died, he selected the following Scripture to be used at his funeral, as best expressive of his habitual feelings in an after a short sickness of four days, aged 58. I have fought the good fight, I have finished my tist church in a place called Packardville. With had one severe struggle with the adversary. One dark cloud did for a time seem to intercept the rays of the Sun of Righteousness; but it soon Savior. "Blessed are the dead who die in the mer's evening.". Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." R. ATKINSON.

Mrs. CATHARINE PEARSON, mother of Rev. Thomas W. Pearson, of the Troy Conference, died at the parsonage in North Adams, Mass., 20th inst., in her 76th year. Mrs. Pearson in early life realized the power of our holy Christianity. In subsequent days its truths and promises gave to her heart support and consolation removed to Kingston, N. Y., in 1844, that he and in death its developments dissipated fear, and pitiously on their pleasant situation, and family threw over the gloom of the grave the light of promising them happier days and years to come.

Weston, Oct. 17, 1847.

On Jordan's oft-frequented bank we stood, And trembling view'd the fast up-rising flood; Lest, in its foaming, far o'erspreading spray, Our aged mother might mistake her way. . . . . . . . . .

Our groundless trembling ceased, when by her side Up stood her early, ever faithful Guide; His arm sustained her, in her haste to go, Where rests her soul from every form of wo; Where, bending low, with friends of other days, With them she joins in pure, unbroken praise.

North Adams, Mass.

Mrs. GRACE SLOAME died of consumption, in Watertown, aged 24. She was a member of the der the labors of Rev. George Pickering. She died in great peace—we may say, in triumph. Christ was "precious." The fear of death was removed, and all was well. She made requests with reference to her funeral, and waited her appointed time. A husband and two little girls mourn her departure, with other relatives and friends. It is true "our people die well." Watertown, Oct. 9.

E. BRAINARD FULLER, only son of Mr. Ephraim Fuller, of Wilbraham, died Oct. 7, aged 22 he was blessed with the liberal power of choice. years. Though early and suddenly called, death found him ready, and introduced him, we trust, his own fortune, with only one prohibition to test his gratitude and obedience. Though man was to the realms of bliss. May the young remember his dying words, "Meet me in heaven."— ber his dying words, "Meet me in heaven."— created holy, with every power requisite to recipient this did not proclude the possibility Much might be said in his praise, but suffice it to say he died lamented, he died a Christian. His is my all.' HENRY V. DEGEN.

a disease of the heart, July 26, aged 64. Br. senses, is a clear demonstration of the same Files was a father in Israel, eminently devoted, thing; for if possessed of reason and power to exemplary, and useful. He was a member of decide, in view of light received through this mehe church about thirty-eight years, and most of dium, a perversion of evidence, an improper conthat time an exhorter, class-leader, and steward. struction of things, might become a source of As a priest in his own house, few have been temptation, or, at least, of deception. And who have been more beloved and deservedly esteemed. process of knowledge by the senses, those agen His family were daily called, with unvarying reg- cies may not have acted directly upon the mind ularity, around the domestic altar, and, as a re- for spirit may act upon spirit in a way altogethe ward of his faithfulness, he lived to see them all mysterious and unknown to us. As the mind numbered with the household of faith. The call may carry on a process of reasoning and dewas sudden, but he was ready, and departed in duction within itself, with little or no reference E. SHAW. Portland, Oct. 20.

Sister SOPHIA GORDON died in Epping, N. H. Sept. 9, aged 41 years. Her sickness was short, but severe, and endured with Christian patience and resignation. She was a worthy member of the M. E. Church in this place. But while we clusions were drawn. On the other. partial remourn, it is not without hope, for when death was sistance in the outset, but in the end, entire subnear, she exclaimed, "Angels are from glory mission. This voluntary submission was a wilcome;" "I am going to Jesus," and sweetly fell asleep in Jesus, to rise in the resurrection morn, to be for ever with the Lord.

H. N. TAPLIN. Epping, Oct. 21.

Mrs. ISABELLA CRAM, wife of Br. Jonathan Cram, died in Epping, N. H., Oct. 14, aged 30 years. Sister Cram was a worthy member of the M. E. Church in this place. She was at- ally, however, by those who have more sophistr tached to the church of her choice, and by her pious example she exerted a most happy influence in the domestic circle, in the prayer and out reference to the conduct he might exhibit, or class-meetings, and long will she live by remem- the character he might maintain. But can this best. Though she had much to attach her to tice consists in giving to every man his due? this world, she was enabled to bid all adieu, feel- On what principle of justice could one of the ing that to die is gain. H. N. TAPLIN. Epping, N. H., Oct. 21.

H., Sept. 6, aged 18 years. Sister Gove renounced the sinful pleasures of the world when quite young, sought and found the pearl of great price, and united with the M. E. Church, about four years ago. She loved the means of grace, was an active teacher in the Sabbath School, and until within a few days before her death bid fair to live long, and continue a useful member of the church of Christ. Her sickness was short; death came suddenly, and found her prepared .-Her end was peace. Claremont, Oct. 7.

him. Although his business was somewhat ex- in heaps before the eyes of the living, to admor of grace, and was always ready to improve the pleasure against sin. No-position, or circummore than ordinary talents with which his Crea-tor had endowed him. His sickness was fever; less infant, the man of strength, yea, all ages, in short, but severe. As a good man dieth so he one common ruin.

Claremont, Oct. 18.

Capt. Alpheus Bigelow died in Weston, | MARY ANN HASTINGS died at South Belcher-DANIEL E. CHAPIN.

Three Rivers, Oct. 19.

ELISHA WARD died in Enfield, Mass. Oct 1st. ticipation of death :- "I am now ready to be of- Br. Ward experienced religion several years fered, and the time of my departure is at hand. since, and connected himself with a small Bapcourse, I have kept the faith. Henceforth there in a few months past he has been greatly blest is laid up for me a crown of righteousness, ir communion with the Methodist church in this which the Lord, the righteous, shall give me at place. During the past summer he has been that day; and not to me only, but to all them one of the most growing Christians I ever saw. that love his appearing." In his last sickness he When dying, he exhorted his children with great earnestness, and parental affection, to "follow Jesus." One of them said to him "How do you feel in your mind?" He replied, with an expassed over, and left him in full enjoyment of his pression indescribably glorious," Calm as a sum-Enfield, Oct. 22, 1847. J. W. DADMAN.

Mrs. ABIGAIL W. CLARK, wife of Ebenezei Clark, died at Doughty's Falls, North Berwick, Me., Oct. 11, aged 35 years. Her disease was the typhoid fever. She had been a worthy mem-ber of our church some fifteen years. On the day of her decease, she gave admonitions to her friends, and signs of peace, and joy, and hope. Thus has fallen in the midst of life, and usefulness, a valued member of society, when but a few weeks previous the sun of prosperity shone pro-J. W. ATKINS.

Oct. 19, 1847.

Capt. WILLIAM DYER died in Skowhegan, Me., Oct. 19, aged 29 years. Br. Dyer professed religion about 16 years ago, and to the time of his death maintained a life of exemplary piety, taking a deep and lively interest in all the institutions of religion. He was particularly active in the Sabbath School. For a number of years he had had sustained the office of Recording steward, and he was one of our most active and efficient members. . He possessed an amiable and even disposition; his piety was uniform and progressive, and he was greatly beloved by all classes f society. In his death the church and the whole community sustain a heavy loss, but es-Methodist E. Church, having been converted under the labors of Rev. George Pickering. She with two small children, to mourn this unexpected A. F. BARNARD. bereayement. Skowhegan, Me., Oct. 23.

For the Herald and Journal.

# THE FALL OF MAN.

"Cause the Holy One of Israel to cease from before us." In connection with the uprightness of man, as he came from the hand of his Maker, God gave man to himself, to make selection of words were, "Jesus is my portion, and he man, accountable for his actions to God alone and therefore a moral agent, in the highest sense of the word, clearly implies this. The purity of his moral nature could not prevent it. His ability to reason and judge, in view of evidence re-THOMAS FILES, of this city, died suddenly, of ceived into the mind, through the medium of the faithful, and as a husband and father none knows, without the least reference to the ordinary to tangible objects, why not with agencies completely invisible to the human eye? The process of temptation, however, in the case before us, appears to have been promoted by the connection of two opposing agencies, the one good, the other bad. This connection resulted in mutua conversation. On the one hand, plausible positions were thrown out, from which important conful transgression of the Divine law. Hence the sentence of death has been passed upon him, and in this position, he holds his relation to the moral Governor of the universe. He is no longer in union and fellowship with the government of God-no longer acting in concert with the great end of his existence; but as a criminal under sentence of death, is totally opposed to both. 1. He is under the sentence of natural death

This opinion has been rejected by some; generthan reason or Scripture. They have asserted that man's dissolution was originally fixed, withhearts of those who knew her be reconciled with the principle of justice, if jusgreatest evils be inflicted upon innumerable generations of men, from the infant of days, to the man of years, providing he had ever acted in perfect conformity with the will of God? Surely, Miss Betsey A. Gove died in Claremont, N. not on the ground of the immutable justice of

The language of St. Paul sets this subject the clearest light, beyond the reach of reasonable confutation. "Wherefore, as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all have sinned.' Here, sin is declared to be the cause of death, and death the wages of disobedience. And this at once relieves the mind of every notion implicating the divine administration and character. It places this subject in a clear and proper light. It is a vindication of the infinite justice of God, and a presentation of the dreadful nature of sin. "So death passed upon all men"-all the various races, from the first parents of mankind, SAMUEL D. GOODWIN died in Claremont, N. through all their successive generations, to the H., Oct. 7, aged 47 years. For several years end of time. How tremendous and awful this Br. G. has been a very worthy member of our sentence, yet how true in its application! God church, and highly esteemed by all who knew has made the bodies of the dead, in all ages, lie tensive, he was seldom absent from the means ish them of the execution of his law, and his dis-

died; supported by grace, and in full prospect of a glorious immortality. He has left a widow, and two sons, to mourn his departure.

"For all have sinned." Not that all are guilty of actual sin; for thousands, and millions, are but infants, consequently, incompetent; yet " For all have sinned." Not that all are are but infants, consequently, incompetent; yet all have sinned by imputation of Adam, and the

communication of his fallen nature. As Adam longest period of which the subject mentioned in the universal mortality of man.

us, that from the heart proceeds all the wicked- damned. ness of the world. It is those things which proceed from within, that defile the man. But it exists; and it may exist for ever. He who should it be admitted, that the wickedness of the sins through this life, may evidently sin through world is the result of education and example, another, and another without end; "For withthere is nothing gained; for there must have out are dogs, and sorcerers, and murderers, and been a period when these wrong systems and whosoever loveth and maketh a lie." Hence bad examples began to exist, and if so, the source while man continues to sin. God may justly punfrom whence they emanated must have been cor- ish him, if He can justly punish him at all. rupt. It is not a fact, however, that education reason can be given, why sin may not be punand example have always been favorable to ished at any future period with as much justice crime, even in heathen countries. In many, if and propriety as at the present time. That it not in all instances, it has been far from it. In may be punished justly at the present, can not be most countries, laws have been enacted, systems denied, any more than it is in fact punished. of education arranged, examples presented, opposing, at least, many of the grosser sins, but the depravity and hostility of the heart has exhibited itself, in breaking through every barrier that has been set up, every influence that has been brought to bear, favorable to its purity and happiness.

If the wickedness of the world is the result of

education and example, then before these begin to influence the mind, it must be pure. Hence all infants born into the world, are pure, they being placed in circumstances precluding the influence, for the time being, of any system of education, or example. But is this the case? Are all persons born into the world pure? If so. where did Cain learn malice, hatred, and, finally murder? And why is it, that those who are fa vored with the most pure and heavenly examples connected with the best instructions, are some times the most corrupt? The fact is, they are deprayed, totally, radically. And here we have solution to the question, the only reasonable one that can be given. Hence the Psalmist says Behold I was shapen in iniquity, and in sin did my mother conceive me." What possible sense can be given to this passage, on the hypothesis of man's natural innocency? It is in vain to ren der the clause, I was brought forth in iniquity; for nothing is gained by it. David charges nothing upon his mother, of whom he is not speaking, but of himself; he was conceived in sin, or, if it please better, was born depraved. Also, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies"—they show a tendency to speak lies as soon as they are capable of it, which exhibits a natural principle of falsehood.

3. As a result of disobedience, mankind are under the sentence of eternal death. This sen- the city, village, and country, enables me to know tence the divine law proclaims, and this penalty something of the state of society in general, and divine justice will execute. We are not to view of the rising generation in a particular manner. this death in the light of annihilation, for this is The remembrance of the past enables me to comrepugnant both to the philosophy of mind, and pare with the present. The difference is great. the revelation of God; but rather as the infliction Fifty years ago parents governed their children of punishment on the finally impenitent. In re- now, in most cases the children govern. This is lation to this death, we should especially ob- a great and growing evil. Time was when the

flicted upon the guilty. The death of the body, ternity in dying. "The wages of sin is death." now, of not much value in either world-pro must be the effects of the anger of Him, before very much in piety. whom all nations are as nothing, who looketh on In the days of parson Moody, a man of h

dation of the mountains." the "shadow of death;" that is, a gloom resembling the deep midnight of the grave. In the future world, eternal darkness, and its consequences, will be the dreary and melancholy lot of all the children of perdition; a darkness lengthened

gnashing of teeth." It is often called, " Fire, a furnace of fire, a lake of fire and brimstone; the fire prepared for said the parson, " for I will never leave the the devil and his angels." The power of this till you do." element to distress, and destroy, needs no illustrathe parson. After a moment's pause, the tion; as the peculiar strength of these images exclaimed, "O Lord, I don't know how to pray demand no enhancement. How terrible must be have mercy on me, and help me, for my goo the fire prepared for the devil and his angels; minister says I must pray." "Keep on praying the worst of all beings, the peculiar enemies both of God, and man! How dreadful must be Good night," and away went the parson home. the situation of those destined to dwell in a furnace for ever! To be sure, these are but figura- then? Do they even visit at all?—do they into the impenitent sinner.

was a public person, a federal head to the whole the case is capable. Hence when applied to race of mankind, he became the great fountain hills, and mountains, "the everlasting hills, the of sin and death; " for by his transgression many everlasting mountains;" or when applied to an were made sinners, and by the imputation of his ordinance, "an ordinance for ever," a limited pesin, and the communication of his fallen nature, riod is denoted, or the longest period of which death reigned over those who had not sinned the subject is capable, to wit, while the earth enafter the similitude of Adam's transgression." It dures, or the dispensation of which the ordinance should not, however, be forgotten, that this impu- is a part continued. But when applied to other tation relates to the effects, rather than the guilt things, it denotes duration without end. The of sin; for there can be no real guilt without being in some way implicated in actual transgression; nevertheless, the effects necessarily grow duration, presented in the nature, perfections, and out of his federal relation, and one of these is government of God. The word everlasting, which is of common occurrence, signifies the same 2. As a result of disobedience, the descendants of Adam are morally dead, or totally de- pressions are used to denote the final happiness praved. This has been denied by some, who, at of the righteous, but that they declare the eterthe same time, frankly confess sin to be in the nity of that happiness, because the longest possiworld. They assert the doctrine, that the moral ble period of which the subject is capable, is excharacter of man is the effect of education and pressed; and who does not believe the human example, instead of the corruption that is engen- soul to be capable of an eternity of happiness? dered in man's nature, and transmitted through Is not the same subject equally clear, when apall his descendants. If this be the case, the plied to the punishment of the finally impeniwickedness of the world originates in outward tent? The same chapter, the same verse, that circumstances, and not in the corruption engen-declares the happiness of the righteous to be dered and transmitted; whereas the Bible teaches without end, applies eternity to the misery of the

Finally, God may justly punish sin so long as

### THE POOR WOMAN'S SONG.

Though lowly my cottage, and frugal its fare Affection and truth, and devotion are there:

BY MARY LEMAN GILLIES.

And when evening arrives, and the day's toil is o'er. Then my husband comes home and I bar up the door. He goes to the bed where his little ones lie, And I know the sweet light that then beams in his eye;

With a kindness of heart that is heaven to me I love him too well to repine at my fate-Frugality still keeps the dun from our gate; And I hope that his children may rise to repay

The toils and the sorrows that wear him away

And he turns to his supper, whate'er it may be,

O, zealous and holy and pure be their youth! May they hear from my lips only kindness and truth; And when Mercy's mild messenger bears me from life, Leave my mem'ry dear as a mother and wife !

# PARENT'S DEPARTMENT.

For the Herald and Journal. AN EVIL.

My acquaintance with hundreds of families in New England families were religious families; as family religion declined, family government grew bodience, is the most distressing of all evils in- lax. Once, almost every family in town attended its separation from the soul, has ever been viewed dren were there; now, scarce one-half, and in as the greatest calamity of the present life. It is many places, not one-fourth, constantly attend surrounded with gloom, and terror; it is replete service on that day. Then, children were seen with agony; and probably creates more anxiety in groups, going to the house of God; now, to than all the other calamities which exist in this scenes of amusement. Parties of pleasure are suffering world. What, then, must it be to die formed on that day, for sailing, gaming, hunting, for ever?—to suffer the pangs of death to-day, only berrying, &c. Once, the Bible was regarded as the as a prelude to suffering them to-morrow? book of God; now as of man. The Sababth was What must it be to die from morning till night, considered holy; now, a holiday—the minister of and from night till morning?—to die through days, Christ as an instructor; now an impostor—religion and years, and centuries?—and thus to spend an as necessary, at least as a preparation for heaven This death is presented as the sufferance of the fessed Christians were honest, benevolent, moral wrath of God. The anger of human beings is and religious; family prayer, observance of the productive of the most terrible effects, which are Sabbath, &c., was the test of their religion; a ver visible in the present world. The earth- rogue, a dishonest sharper, a hard-hearted, closeuake, the volcano, the famine, the pestilence, fisted miser, a Sabbath-breaker, and the like, were have wasted the world less, and produced far less scarce articles in the church. A man who negmisery, than conquerors alone. But if the anger lected family prayer, attendance on Sunday a of such limited, feeble, perishing beings as we church, or who allowed his children to stroll about are, can produce such dreadful sufferings, what on the Lord's day, was looked upon as wanting

the earth, and it trembleth; who toucheth the parish had laid down family prayer. Late, one hills, and they smoke. "A fire, says that awful cold winter evening, the good parson accidentally being, is kindled in mine anger, and shall burn got the intelligence, (and in those days most peointo the lowest hell, and shall consume the earth ple told the truth.) "John," said he to his servant with her increase, and shall set on fire the foun- man, "get ready my horse, and lead him to the door immediately." It was soon done, and away It is called "darkness," and the "mist," and went parson Moody some three or four miles, and the "blackness of darkness;" and sometimes, arrived at the house of the prayerless man, about midnight. A loud rap or two, with the butt of the white oak whip-stock, brought the man of the house to the door. "Why parson Moody, what brought you here at this time of night? the matter?" said the astonished man. "Matter enough; I understand you don't pray in your succeeding day. "These shall go away into outer darkness, where there is weeping and gnashing of teeth." church forthwith." Up gets the family, the Bible is presented, and a chapter read. "Now pray," The man hesitated. "Pray," says I would ask, are ministers as faithful now a

tive representations, yet on this account are not the less awful; and in more awful language still, family prayers now? Do not one-half of them God himself is declared to be a consuming fire neglect it and go unreproved? Once more the impenitent sinner.

2. Its duration. A moment's reflection upon home; they obliged them to go to meeting, &c.: he present state of society, demonstrates the po- now, children are much like the little boy who sition, that this life is not the place where strict was told that his father had become a Christian. justice in every case is administered. How often "Well," said he, "he never said anything about the ungodly flourish; those who are positively vi- it." Children are allowed to read any thing, and cious, destitute of the fear of God, spread them every thing; go anywhere or nowhere—Sabbath selves like the green bay tree; while the truly days and all. The youth of fifteen will dispute virtuous suffer every indignity that pride, lust, with his parents, teacher, or minister, about relimalice, and revenge, can heap upon them, and gion and other things. You can't tell them any this through their whole life. In the language of thing but what they know. The plain truth is Job, "The tabernacle of robbers prosper." the youth of our country disregard the Bible, the Hence if they are ever punished, it must be Sabbath, the church, and religion; the great mass in a future state, and punished they will be, if of them are infidels in heart, and in manhood will God is just; for the claims of justice must be be more so in life. Some fear Popery. I, for one, fear we shall shortly be a nation of infidels The eternity of this punishment is often ex- unless some great revolution for the better takes pressed in the word of God. "These shall go place. By the time the Chinese become Chrisaway into everlasting punishment. They shall tians, for such a time will soon come, we shall be be tormented day and night, for ever and ever, infidels of the worst kind. Is this incredible The smoke of their torment ascendeth up for ever Is this inconsistent with the fact ? Where, let me and ever." Here, the punishment of the wicked is declared to be everlasting, to endure for ever; In what state are those countries which a few cenand this accords with the uniform testimony of turies ago were Christian? I am not certain but the Scriptures. It is admitted, that the words what missionaries will be sent from the old world everlasting, and for eyer, are used to denote the to convert the unholiness of the new, as we send

them from this now to convert them. We are try. ing an experiment, in Government, in Religion, &c Time will mature or destroy it. One thing is cer. tain; the present generation of Religionists are amazingly degenerated. Methodism boasts of her number, her territory,—but of her piety she cannot, and she is equal to any church for this, too. You may tell she is growing wise and learned: yes, and she is growing wicked too. Revivals are "few and far between," conviction a simple desire for religion, conversion a few happy feel. ings. Sanctification is in the head, more than in the heart. Ask your old bishops, elders, and preachers, a few of whom still stand as beacons on a hill, thank God, and they will tell you as l do. Could Wesley, St. Paul, or Jesus Christ return on earth, and tell you what they thought on this subject, it would be but a confirmation of what I say, I verily believe. Men by thousands, remain in our church, who have no family prayer, whose children are as "untaught as the wild Indian brood," in religion. They look down with contempt upon religion and religious means of instruction; they desecrate the Sabbath, the sanctuary, the Bible, and the name of God. Hundreds of class leaders and stewards are only noted for their want of religion, and how many preachers, God knows, neglect almost every other ministeria duty, without it is to preach or read two sermons on the Sabbath. They seldom darken the doors of the poor, the sick are visited when sent for they have never called upon one-half of the mem bers, in their charge; you will find them in their leisure moments, with the rich and irreligious, on parties of pleasure, out upon a ride, a sail, &c., o a some kind of a Lodge, when they should attend the prayer or class-meeting, &c. God save up

# ECONOMY IN LIVING.

A small pamphlet has been published in New York, entitled "The Economist," or, Plain Directions about Food and Living. Its object is to benefit the poor-to teach them how they can live with comparative comfort on small means. Many of its suggestions are valuable, and though all may not be practicable, yet there are few persons who may not learn a lesson of economy from this little publication. We have only room for the following :-- Gaz.

" Is there a mechanic or laborer, who finds difficult to provide the necessaries of life for h family, and yet spends twelve-and-half cents day for strong drink? Let him remember this small sum will in one year amount to forte five dollars and sixty-two cents, and will purcha when the markets are cheapest, the following dispensable articles, viz:

3 tons of coal. \$15 00 I load of wood. 1 62 2 barrels of flour, 11 00 200 lbs. Indian meal, 3 00 200 lbs. of pork, 11 00 8 bushels of potatoes. 4 00

Into a house thus supplied, hunger and would not enter. And if to these articles is adde what before he has felt able to purchase, abund ance and comfort would be the inmates of h dwelling."

# THE BISHOP'S WINE CONDEMNED.

Some of our exchange papers are circulating the following notice of a scene which was winessed at the table of one of our good neighbo in New Jersey:

A short time since, Rev. Mr. Perkins, of the order of the " Sons," dined with the Bishop, wh pouring out a glass of wine, desired the revere gentleman to drink with him, whereupon he re

"Can't do it, Bishop, wine is a mockery." " Take a glass of brandy, then."

By this time the Bishop becoming some restive and excited, remarked to Mr. Perkins-"You'll pass the decanter to the gentlem next to you."
"No, Bishop, I can't do that: 'wo unto be

that putteth the bottle to his neighbor's mouth What was the peculiar mental condition moral state of the Bishop, at this stage of the pr ceedings, the deponent saith not.

# THE TRUE POLICY.

A liberal support of the institutions of gospel, is the true policy. This is illustrated by the Rev. Dr. Leland, of South Carolina, note appended to one of his printed discour which we subjoin:

"A few years ago, in an adjoining State gentleman of respectability, but by no n wealthy, subscribed one hundred dollars per num, towards the support of the minister of church he had recently joined. Many friends and fellow-church members remo with him on the extravagance of his subscri His noble reply was, I remember well, as I from his own lips: 'You are mistaken,' sai 'my friends, in supposing that I cannot we ford this amount to support the gospel, or am injuring my family by this liberality. tried it now two years, and find it a very ble investment, even in a pecuniary I view. I never laid up so much money now. Formerly, I attended the races w family, and never at a less expense that annually. Formerly, I found it necessar up a bill of \$150 annually, for old Jamaic real Cognac Brandy, and genuine Holland Formerly, my sons and myself belonged Sunday dinner club, which involved an ex of \$60 or \$70 more. These several ite expenditure I have lately concluded to lay and employ the funds which they used to sume, in promoting interests which I es nobler, and securing advantages and graft tions which I greatly prefer. You thus cle perceive that in-this matter of paying \$100 and ally for the support of public worship, lam izing a clear gain of \$200 or \$300 per and without any self-denial or sacrifice whatever

# TERMS

OF THE HERALD AND JOURNAL. OF The Association of brethren who undertake the rick care of publishing this Paper, do it solely for the benefit Church and the cause of Christ, without receiving any fe ward whatever for their services The profits that acce paying the necessary expenses of publishing, are paid to New England, Maine, New Hampshire, Providence and fit mont Conferences.

1. The HERALD AND JOURNAL is published weelth

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2. All the travelling preachers in the New England, P. Conferences

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4. Letters on business should be addressed to the Ags.

Boston, and be post paid, unless containing \$10.00 or fats

subscribers. subscribers

5. All biographies, accounts of revivals, and other miles.

involving facts, must be accompanied with the names We wish agents to be particular to write the name scribers in full and the name of the Post Office to which pers are to be sent, in such a manner that there can't

nisunderstanding or mistake. A. FORBES, Printer, 37 Combill.

Vol. XV

WIL

During the gre York, on the 170 streets, franticall the upper story sailor, on learnin ement, and in a f in safety. That a Considerable in

time, and we beli make a public co without effect. V communicate the town, as the sailor beyond the " prais reward in heaven. John Rindge, of th as of a noble, g would be likely to in New York. Or The secret of his to his friends short that event. We he to his memory, and on the said memora Sigourney, written the periodicals of the

It was a The s Hark ! 'ti High o'e As rushing

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Fast fell the Across hi Till the char Like flery But what a p When from And in his a

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Late affirs in Rane-

Anti-Liberal party-

many-Appointment The news from daily become mo among the populati struggles. For a Pius IX made mag-

ple hailed them constant feasting. called, heard aroun of his palace, the was borne under t subjects. It was new pontiff. Bu became tired of w ance of what had waited now a year we got? Nothin powers granted to to hold all the imp Swiss mercenary our streets and at muzzled; spies maintained; dun; justice; the old for this that we Pius IX ? Does does the Pope si with such empty the laughing-sto

Thus reasoned

tent was the grea

retary of State.

which he said th fully maintained sembled in the pass; and just a each one kept a was significant. in danger of los and that the ent haps changed in the Vatican, sad, he should do. I toleration, and he give some satisf Gizzy was dismi cardinal Ferretti, A new proclama At once the Ron The houses were braced each other was unexampled. long groaned und the least gleam o are like shipwree cally the slightes But if the peo

party were not. Jesuits, priests, an in a rage. Seven the first office un Bernetti, who is ernment. They Jesuits, a horrib cipled men plots festival, to set the and to take advan their will upon P have flowed in Priests? Would sacre of St. Bar scruples? They